

THE Catholic Mind

VOL. LI

OCTOBER, 1953

NO. 1090

The Meaning of Freedom

MOST REV. BERNARD J. SHEIL, D.D.

Auxiliary Bishop of Chicago

*An address delivered at a Pulaski Day dinner,
Gary, Indiana, October 11, 1952.*

I SUPPOSE that if most of us were asked abruptly just what we mean by freedom, we would have some difficulty in finding the right words. Thomas à Kempis, the monk who wrote that great spiritual classic, *The Imitation of Christ*, said that he would rather feel compunction than know its definition. And I think all of us have the same attitude toward freedom. The important thing is to be free; it is not so pressing that we be able to discourse on the meaning of freedom. In fact, we are at our most free men when we don't consciously think about it.

Freedom is like health; while we are enjoying it, we don't give too much thought to it. It is when we

are sick and ailing that we become preoccupied with the whole idea of just what it means to be healthy. Men in prison are obsessed with liberty because they are behind bars and can't enjoy it. Imprisoned, they become bitterly aware of what a precious thing freedom is. So ordinarily, I don't suppose that we would talk much about freedom. We would be too busy enjoying it. But these aren't ordinary times. Millions, yes hundreds of millions, of men in this world we live in, good men with a taste for, and a right to, freedom, are enslaved. They are obsessed with freedom because it has disappeared from their meetings, their press, their churches and their government.

Freedom is gone from their lives and they languish like people stricken with a grave illness, looking to the day when they will be vigorous again. And the rest of us who are free are forced, in the face of the monstrous slave systems of modern political life, gratefully to count our own blessings of liberty and to work with all our might and main to keep the idea of freedom alive in the world, to keep the idea of freedom burning in the hearts of men and women who have been cruelly robbed of their liberty. Who, I ask you, who is there but the free themselves to keep the torch of liberty held aloft?

I am going to talk about freedom itself today, and I would ask you to bear with me while we take a good look at just what it means to be a free man. Of course, we hear a great deal about freedom. But today let us look beyond the facile slogans and political oratory. Let us try to grasp, however dimly, the meaning in those simple words: "I am a free man."

POLAND'S ANSWER

I imagine that if, by some miracle, we could put this question to a group of men and women in the Poland which is so dear to all of us, they would not be long in answering. Thunderously they would proclaim their answer to us who are gathered in this hall:

You ask us what freedom is? It is the scene right before your eyes. Here

is a bishop standing before you and speaking to you and saying what he believes to be true. No one has ordered him to say what he is saying. No one has ordered you to listen. He speaks without fear, as you listen without fear. No terrible reprisals will be visited upon you for gathering together here, upon you for listening to what is said, nor upon him for saying what he believes to be true. None of you need have any apprehensions.

"That," it seems to us they would say, "is freedom."

Thus, I suspect, would go the answer from modern Poland to the question of what is freedom. And we would have to agree. This hall is charged with freedom—freedom of conscience, freedom of religion, freedom of opinion, freedom of expression. We do not have to go to dictionaries looking for the meaning of freedom; we need only to stop, to look at ourselves, to listen to ourselves. Freedom, ladies and gentlemen, is this: It is I standing here talking to you; you listening—none of us with any fear that our meeting will be suddenly closed, that I will be dragged off to a dungeon, or threatened that if I say this or that, I can expect a terrible fate; no fear that you will be persecuted because you venture to listen to what I have to say. We are seeking the truth, and we are willing to give it our loyalty when we know it. That is freedom.

Yes, I imagine that what we enjoy here would seem like a taste of Heaven to the millions of good men

brutally enslaved behind the Iron Curtain.

Let us, then, before we begin to talk about freedom as an idea feel it as a reality in our own lives—here and now. This meeting is more than a talk about freedom; it is freedom. We are not merely expressing a concept of freedom; we are experiencing an act of freedom. And before we go on, let us thank God that this is so and resolve again to keep the ideal of freedom alive in the modern world.

Freedom is more than a word. And I know that for you especially the words "Iron Curtain" are more than political by-words—they are rich in deep human personal meaning, tragic meaning. Your friends, relatives, in many cases former neighbors and countrymen, are locked behind that Curtain. The country that you love dearly because she stands like a mother in your life, the country that all of us love because she has been a glory of Christian civilization and through trials and tribulations a loyal, courageous, beautiful daughter of the Church, the country that we love as Americans because from her, since our earliest days, have come great Americans and friends of American liberty—this country has been stricken, like so many of her neighbors, by the terrible plague of the

twentieth century. We weep for Poland because Poland is not free—and we know of no greater tragedy that could befall that dear land because we know of no country where freedom is more devoutly honored or liberty more highly prized. When at meetings like this we talk of freedom, our minds turn naturally to those places where liberty has been banished and to our dear ones who are caught in the Communist trap, to the nations where our brothers groan under the bond of tyranny. Our hearts are lifted with prayer and resolution, and we know that we will never rest content until their bond with slavery has been destroyed.

We are involved, we Americans, in a cold war with the enemies of liberty. I shall not lecture you on the political or military aspects of that war. It is not my vocation. The world of politics and military strategy is preeminently the layman's. But I am empowered to speak of freedom, and to speak with authority, because freedom is from God.

Basically, we cannot discuss freedom without reference to religious thought. Leave God out of the picture and we have no claim on freedom. It is not accidental that when men lose their belief in God, they lose their belief in freedom. It is not ac-

cidental that slave camps and iron curtains are the temples of Communist atheism. Belief in God and in freedom go hand in hand.

GOD MADE MAN FREE

The Christian religion is firmly based on the idea that God made man free. Without freedom, man would not be what he is but a helpless robot. Wherever we turn in the field of religious thought, we keep coming up against this idea of man's freedom—beginning with the story of the angels' revolt and going right through the religious history of mankind. God made us free, made us capable of choosing good over evil. In a word, God made us free so that we could love the good with no compulsion hanging over us and prove to be worthy sons of our common Father, who freely offered us eternal life.

We have been told: "The truth shall make you free." It is not when we choose evil over good that we are exercising the gift of liberty. Then we are abusing it. It is when we choose goodness over emptiness, when we give our love to that which is worthy of love, when we give our assent to that which is worthy of belief, when we do good and avoid evil, that we are at our freest. The saints in heaven are perfectly free because, with the magnificent clear vision that is theirs, they see truth in all its shining glory and are therefore unable to mistake it for anything less

than the truth. They know clearly what is infinitely lovable and cannot possibly mistake it for anything less than it is—therefore they choose it without hesitation. A French Catholic writer, George Bernanos, put it brilliantly when he said: "Hell is not to love anymore." To be in hell is to be no longer capable of choosing good over evil. It is to be no longer capable of desiring goodness. There is no freedom in hell because there is no goodness there.

This at the most profound level is what is meant by being free. "The truth shall make you free." To be free, ultimately, means to exercise our God-given right to seek goodness and so to be united with the infinite being of God. In this life we are, of course, at liberty to choose evil over good; falsehood over truth; ugliness over beauty. But, when we do so, we are not exercising the precious gift of freedom. Freedom is not merely the absence of coercion and restraint—though this certainly is an essential note—but rather freedom is positive, dynamic. To say that God made us free is to say the greatest thing that can be said for human creation. It means we are so fashioned that we can love what is good, true and beautiful because we choose to love them, by an act of our own will. Nature blindly obeys the laws of God. But on earth man alone can love God. That, if you think about it, is an exciting idea, and I hope you will not

deem it too remote from the real problems of our day, because it is not.

OF GOD AND FROM GOD

I have gone over this basic notion of freedom to strengthen you with the idea that freedom is a great deal more than the absence of compulsion and to remind you that freedom is of God and from God.

I am thinking now of men like the martyred Polish Franciscan, Father Maximilian Kolbe. You know the story of this martyr to Hitler. A prisoner in a Nazi concentration camp, he deliberately chose to die as a hostage in order to take the place of the man the Nazi authorities had chosen to die. The intended victim was a young father with a growing family. Father Kolbe asked that he be sent to the death cell instead of this young man, who was so dear to and needed by his family. Days later Father Kolbe—who may someday be a canonized saint—died of slow, deliberate starvation in his cell. He died a martyr but a happy man and, yes, in its deepest sense, a free man because he chose—at that inaccessible depth where each man on earth remains complete master—to love.

It is this basic notion of God-given freedom—the ability to love—that undergirds all our political thinking in the Christian world. God has created us with the capacity to choose good over evil, truth over falsehood;

to choose His own goodness over the false gods. And any man, any ruler, or clique of rulers, any government dares at its own risk to deprive men of that which God has given them.

We speak of freedom of assembly, of speech, of religion, freedom of the press. All these freedoms are based on the idea that man is capable of choosing truth over falsehood, goodness over evil, beauty over ugliness.

When men enjoy freedom of assembly, it is with the idea that together they can agree to be guided by what they jointly accept as true. When governments no longer wish men to be guided by truth, they destroy free assembly. When rulers have reason to fear the truth, they prevent men from coming together to determine what the truth is and to act accordingly. The same is true for suppressions of freedom of speech and of the press. "The truth shall make you free," and behind the Iron Curtain it is not freedom so much as the truth itself which the enemies of liberty fear. Do they fear freedom of religion because of religious political power or economic power? If so, why do they hound innocent, helpless little nuns who have no power in this world? No, they fear religion because from religion and faith men learn that they have a God-given right and duty to choose truth and goodness. That, my friends, is precisely what the totalitarian masters don't want them to choose.

It is from religion and faith that men draw the courage to hold fast to the truth because they know that whatever is true is from God, who is the author of all truth. Such men are fearless because the great Lord of all is their strength and they drink deeply from the fountain of courage because they know, as faith teaches them, that what is good and true has absolute rights, which no strutting Caesar or tin-horn dictator can abrogate.

TRUTH AND FREEDOM

These two ideas—truth and freedom—go hand in hand. One without the other is meaningless. And without God, man loses his claim on both of them. That is the reason that those who live by lies, gain their power by lies, hold on to their power by lies, and try to remake the world according to their own lie-ridden pattern, undertake a three-fold murder. They try, first of all, to kill God in the hearts of men; they go on then attempting to kill the power of truth by suppressions, restrictions and the use of the big lie; finally they try to banish freedom from the earth by squelching freedom's legitimate expression in the social and political life of the nation.

So when we talk of freedom, let us consider just what we have in mind, remembering that it is the truth and only the truth that makes us free; and the civil liberties we exalt are indis-

pensable methods for reaching the truth.

Our country is now engaged in a great effort to keep the torch of liberty burning in the hearts of oppressed and enslaved people all over the world. Let us not for a moment forget that this is no mere political or military tactic, but a sacred spiritual undertaking we have in mind, above all. We are seeking to inspire men with courage, with uncompromising loyalty to the truth, to inspire them with the high spirit of faith in the ultimate survival and victory of the truth because it is from God and because God is Truth Itself. But let us not for a moment forget that love of the truth is for us an end in itself. It is not a means to an end. It cannot be used as little more than a handy weapon and then cast aside when it is no longer useful. Truth is not expendable.

If we want to be effective in keeping the spirit of liberty alive in the hearts of enslaved people, we can do no better than to make our own act of faith in the power of truth, which is the power of God. Let us give up among ourselves in our own public life even our comparatively timid experiments with the big lie. The truth may not always be pleasant or agreeable, but we must realize that when we turn our backs on it, we are turning our backs on God Himself.

I think never before in history has the future of freedom been more en-

dangered and it is because men everywhere have lost sight of the fundamental fact that it is the truth which makes us free.

It will do me or you no good to stand here and excoriate those Communist rulers who feed on lies. They cannot hear my voice, and even if they could, they would not listen. If I were among them, I would not be able to speak.

So I shall confine myself to these remarks which I think must be the starting point of all our thinking about the fight for freedom: that is, the regal, determining role we must give to the truth, the whole truth and nothing but the truth, in all our thinking and acting on this question of freedom, from the lowest personal to the highest governmental levels. In an era of propaganda, of boasting,

of double-talk, of innuendo and outright lies—especially at a time when we are tempted to accept these things as standard operating procedures in our national life because they promise quick success—I think that one who was consecrated a bishop to preach the Gospel of Christ can do no better than to trace the roots of freedom, personal and political, to its ultimate source in that truth which is God Himself.

To the degree that we are dedicated to the power and glory of truth, so shall we be valiant supporters of freedom. To keep the spark of freedom aglow, we must keep our loyalty to the ideal of truth aflame—not as an empty bit of rhetoric, but as a burning reality in our own personal life and our national life. The truth shall make you free.



The Church and Business

Bishop Ancel, of Lyon, France, was asked a few years back whether or not it is always possible for a worker to live as a Christian. Yes, he replied, it is always possible to live as a Christian. *But*, he added, today, because our social and economic institutions are so poorly ordered, it requires for great masses of people a real and genuine spirit of sacrifice to live as good Christians.

His answer does not apply only to France; it applies, in many ways, to our own country as well. Holy Mother Church, in her anxious solicitude for the souls of all her children, recognizes that certain business practices may have serious moral effects, and this is what she is interested in—the moral aspects of business. The Church is not for Business. Nor is she for Labor. She is for souls. For that reason she will never “keep her nose out of business.”—VOICE OF ST. JUDE, *Chicago, Ill.* April, 1952.

Freedom, Greatest of God's Gifts

VERY REV. MSCR. FRANCIS J. LALLY

Editor of the Pilot

An address delivered at the annual St. Patrick's dinner of the Clover Club of Boston, March 14, 1953.

A MAGAZINE of national circulation this week carried the story that the lilt of Irish laughter will be heard less and less if something isn't done about the vanishing Irish. I will leave it to those more competent to say something about the vigor of Irish life, but I should like to say something about the vigor of the Irish devotion to liberty. There has not been a significant effort in behalf of liberty in any part of the world in the last seven centuries in which Irishmen were not present and active. This includes Ireland itself, the continent of Europe, North America, South America and even Australia. The Irish dedication to liberty is a long-standing one and it is a dedication the world must admire.

The basic problem facing man does not change from one generation to another; it merely changes its scene. When the pharaohs were building the pyramids, when Caesar was bringing home his captive slaves, when the feudal lord was abusing his tenants, when the factory was crushing the worker—it was always the same prob-

lem as it is today when the Marxist is trying to destroy the world. It was the eternal fight for freedom. It has been a long fight and it will not end with our generation, but it is almost the only battle actually worth fighting.

We do not often think about the real nature of freedom and its source. It has, of course, a theological origin. There are several levels of creation. When the Creator began His work, He made the elements and bound them by the strictest of laws, which today we call the laws of chemistry. When He made the plants, He gave them a higher form of development, a life which would include the power to grow and blossom and bear fruit and so reproduce the life they were given. These, too, were given the strictest of laws by which they would function—they would be the laws of botany. When He made the animals, He gave them an even higher form of life, a sensate existence including mobility and the ability to contact the world about them. These, too, he bound by strict laws and left them to

be governed by instinct, an internal compulsion they could not avoid. Finally, however, when he made man He gave him the gift of rationality, the power to reason and reflect, a function separating him from the rest of creation, and then He crowned his labors by giving him a free will, a power to choose, after judgment, what he felt was good for him.

A DANGEROUS GIFT

Now this last gift of freedom was the greatest of all possible gifts and it was, and is, an intensely dangerous one. It is because of man's freedom that he has any claim to glory. The plant can take no credit for growing or bearing beautiful fruit. The grain is not to be complimented because when cast into the earth it brings forth a rich harvest—it can do nothing else; it is merely following the laws of its nature. We do not praise the beaver for his dam nor the bird for his nest nor the spider for his web. They are only doing what they must, they are not free. But how different is man? His glory is that he can choose, that among many lines of action he can take one and claim that as his own. This is also the source of his shame, because he can choose the wrong one. Victory is worthwhile only on a field where defeat is possible. A general is praised because he takes his men into battle against odds which can destroy him and by his free choice he conquers

them. Every glory is a triumph of freedom and every shame is an abuse of it.

What we sometimes forget is that freedom is the most powerful as well as the most precious thing in the world. By our free acts we can win heaven for ourselves, or we can lose it. Some people will tell you that the greatest force in the world is the atom bomb, or the H-bomb. It is not. The greatest force in the world is the will of man, which chooses to use that bomb. The destruction of Hiroshima was, to be sure, the work of the bomb, but the bomb would never have even got to Japan except for the decision of a free man.

This brings us to the problem which is raised by the possession of freedom. The use of our freedom is a moral or ethical function; men have to decide among many lines of action just which one is suitable for this particular moment. In order to make this decision they must have certain values so that in a concrete situation they will know how to prefer one thing over another. Since the will is free, and men are not angels, that freedom can be misused; it can choose the wrong values. The greatest tyrannies of modern times have been set up in the name of liberty; while crying out for the release of man they have led him into slavery.

Some men use this as an argument against absolutes. When you follow any absolute principle, they say, you

destroy man's freedom. The tyrannies of our day have not been tyrannies of any absolute power; they have been dictatorship by whim. Nazism, Fascism and Stalinist Communism have all been directed by the changing fancy of a single person. They have been relativist not absolute at all. Those who believe that all moral values are changing, that what is right today may be wrong tomorrow have no reason to complain about Hitler or Mussolini or Stalin on this account, because they believed the same thing and merely put it into practice. The greatest enemy of liberty is precisely this, the philosophy of shifting values. If, according to changing circumstances, all truth changes, freedom itself can be destroyed because in some circumstances it will be more convenient not to have it around.

FREEDOM AND MORAL VALUES

We must remember that freedom can be restrained from two directions. It can be checked within ourselves, by ourselves, or it can be checked from outside and by others. There are no other possibilities. The inner guidance is the one most conformable to the dignity of man, but it is only the individual himself who can use it. The compulsion from without becomes necessary when the inner checks fail. When moral and ethical values do not guide men's actions, laws are drawn up to protect the or-

der of society. When the inner checks become progressively less and less functional, the outer compulsion becomes more and more necessary. As we cease to restrain ourselves, we become more and more restrained by others. This is the excuse for totalitarianism. It is the easy road to dictatorship.

Here in our own country we are facing the crucial moment. Will we guide our freedom according to the moral values we have known, or will we let it run reckless until some outside restraint becomes absolutely essential? Do not say that no such power can ever come to America. It very nearly did. Do you remember when they asked Huey Long if Fascism would ever come to our country? Long replied, "Yes, but we will call it anti-Fascism." We have all been witness to how perilously close to the truth he came.

Some months ago Dr. James B. Conant, in another context, said that we cannot ask democracy to use its own hands to destroy itself. This is true certainly in the field of human liberty. Because it is so powerful and so precious, and so capable of perversion, liberty cannot be asked to protect those who are bent on her destruction. Liberty must not be used to destroy liberty. The subversive, the saboteur and the rest have no inner restraints guiding the use of liberty and so external compulsion is required to give it protection. We

have seen what happens in those nations, once free, where ruthless men used liberty to murder freedom.

There is, too, another side to this coin. Sometimes in our eagerness to protect freedom against its despoilers, we lose the liberty we are seeking to protect. It is always dangerous to multiply the machinery of external compulsion as if to force men from without to actions which they should choose from inner motives. We run the risk of having men grow up who rely on the external law and never build up within themselves the moral values which should be their first guide.

The basic problem for us then is to reassert the ethical principles which make freedom work. The answer to the political and social and even economic problem of liberty is basically a theological or religious one. To be sure, you can have a sense of traditional values without being religious, but without a spiritual foundation these concepts are merely a

historic accumulation without roots or reason. These values only make sense for those who have some appreciation of their religious origins. It is simple truth that faith and freedom are inextricably entwined.

It is good to recall tonight that the nation we honor on this occasion has been dedicated for centuries to the struggle for these two imperishable values. There are few nations which can claim, at home and abroad, a record as enviable as Ireland's in defense of faith and in defense of freedom. What we must remember is that the two are inseparable. Faith guarantees freedom and freedom protects the faith. They are twin towers which stand or fall together. If men continue to reject the values of faith, they will find liberty elusive; if they lose liberty, they will find faith destroyed. But if we keep faith and freedom side by side, America will grow strong, and the world will grow strong, in the vigor of that faith and in the glory of that freedom.



Are Public Schools Godless?

The administrators of our public schools are burdened with a most unenviable task. They cannot allow the teaching of religion in their schools, and yet they know that if our nation is to persevere, they must foster and support religion.

We Catholics do not help them when in our just enthusiasm for our own schools we sometimes carelessly refer to the public schools as irreligious or godless. Those schools are not irreligious so long as most of the men and women teaching in them are religious. They may not be as religious as we, or the teachers themselves, should like them to be, but they are far from godless.—THE INDIANA CATHOLIC AND RECORD, Indianapolis, Ind., June 26, 1953.

The White Problem

THE REV. LEO TRESE

Reprinted from THE MARIANIST*

LAST spring a Catholic Negro, a cultured and intelligent professional man, went to enroll his two sons in a Catholic summer camp. When his application was refused, he asked why. He was told quite frankly it was a matter of dollars and cents. "If we take your boys, white Catholics will stop sending their children." At least there was none of the usual double-talk about a full enrollment and no room for any more. But the noise of the cash register, drowning out the sound of the spatter of Christ's blood, wasn't much of an improvement.

That happened in a *Northern* city. So did the refusal of a restaurant manager to serve a party of high-school graduates, accompanied by their pastor, because there was one colored girl in the crowd. So did the horrified rebuff of a landlady who exclaimed, "Oh, I couldn't rent to *you*," when a colored couple answered her ad. So did the indignant reaction of two pairs of Catholic parents, who withdrew their children from the parochial school when the pastor admitted a colored child.

These are incidents taken quite at

random from one priest's experience—my own. Probably not one Catholic in ten, living in a "restricted" neighborhood, eating (probably without knowing it) in a "restricted" restaurant, staying at a "restricted" hotel or motel, even shopping perhaps in a "restricted" store (where the busy clerks just can't see a colored person, if one should happen in); not one Catholic in ten, I think, realizes the indignities to which our Negro brothers and sisters are daily subjected—just because of the color of their skin.

Probably even those of us who do know the facts can never know what it is like, really, to be perpetually insecure; to arrive in a strange city, for example, and not know whether you dare to enter this hotel, or this restaurant, or this store, or even this gas station; never knowing whether you will be insulted, or ignored, or merely treated shabbily. There are laws, of course. But you can't carry a law around in your pocket, you can't buy food or a bed with a law.

Above all, you can't change anyone's heart with a law—and it is our hearts, most of all, that need changing. Prejudice is not a thing of the

* 108 Franklin St., Dayton 2, Ohio, January, 1953.

mind—it is an aberration of the heart, the emotions. People do not first reason out that Negroes have certain undesirable traits; and then, as a result of their reasoning, begin to discriminate against the Negroes. The process is the other way around. People first absorb a prejudice (usually—God forgive the parents—in their childhood), and then look around for reasons to justify the prejudice. So it is the heart that needs changing.

But, in fighting prejudice, we do have to begin with the head. We have to begin by showing to ourselves or to someone else that all the reasons why Negroes are an inferior race of people—reasons so glibly offered and so blindly accepted—are phony reasons. They are reasons without a shred of scientific support, as has been demonstrated over and over again.

NEGRO INTELLIGENCE

But isn't it true that Negroes are inferior in intelligence to whites? Not at all. Intelligence tests have shown time and again that child for child Negroes are the mental equals of the whites. Yes, the answer comes, it is true that Negro children often are precociously bright; but doesn't their mental development stop earlier, so that as adults they are more stupid than whites? No, science answers; if it seems that way, it is only because Negroes, as a rule, have fewer educational opportunities; given the

same educational and cultural opportunities, the Negro will have the same intellectual ability.

Well, all right, but we do have to admit that the Negro is a shiftless sort of person. Indeed we do not, we cannot, admit anything of the kind; not if we mean that the Negro is shiftless by nature. If we mean that many of the Negroes we know, herded (by us) into slum areas, condemned to live in sub-standard dwellings at triple rentals, several families sometimes in a unit meant for one—if we mean that such Negroes are not saving their money for a ranch-type house in the suburbs and a college education for the children—well, do we know any white families in such circumstances who are more thrifty?

But how about their low moral standards? Isn't it true that juvenile delinquency and crime are much more prevalent among the colored than among whites? To answer that one, let's suppose that we take ten Negro children and ten white children. Put both groups in a slum to grow up. Raise them in poverty. Limit their recreation area to the streets, since there is no room in their hovels for play, and no parks nearby. Because of their poverty, take them out of school as soon as the law allows, and put them to work at some menial task, with no future, no real hope of betterment. Now, can we honestly suppose that all ten white children will grow into fine upstanding citi-

zens, upright and just—or will we admit that it isn't the color of one's skin that makes for crime? Actually, even in the case cited, the white children have a better chance; because they won't have to grow up under the awful burden of prejudice, with the sense of being unwanted by the very people they are supposed to respect.

But Negroes do smell, don't they? God forgive us! We have become such a septic nation, with our under-arm deodorants and our new chlorophyll sprays, that we measure our charity with our noses. With us, cleanliness is not merely *next to* godliness; it *is* godliness, a new idol, a modern golden calf. But let me say that I have smelled some "white" body odors that were just as pungent and just as pervasive as any from a colored skin. I'm not so sure, if I had to live in a tenement, with one tap of cold water for eight families, that I would give off the fragrance of a rose, myself.

A VICIOUS CIRCLE

It is such a vicious circle, this prejudice. We herd the Negroes into ghettos; we begrudge them living room, and resent every additional street which they take over. We refuse them the good paying jobs (except in States where FEPC wields a club) and discriminate against them in the professions. We force upon them a low standard of living, which effectively bars them from education

and cultural opportunities; and then, having done all this to them, we condemn them for being what we—and not their color—have made them.

But we have not considered the most powerful argument of all. Supposing that we do let the Negro work at any job or profession that he, as a human person, can fill. Supposing that we do let him live in any part of the city that his income will allow, with a lawn and a back yard of his own. Supposing we let him (and I hope the irony of "let him" is evident; as though we, and not God, made the Negro) but supposing we let him eat in any restaurant, sleep in any hotel, shop in any store and attend any theater—won't the Negro then demand social equality? And this is the clincher, the argument to end all arguments: "How would you like your sister to marry a Negro?"

My immediate answer would be that I wouldn't mind at all, if it was a marriage of mutual love, and the man had the makings of a good husband. That is, I wouldn't mind if it was any other country but America; because I know that they both would be crucified here, by their former friends. If they could live in France, where color means nothing, or in South America, I'd be the first to say, "God bless you, children."

But an even more pertinent answer is that Negro men aren't waiting, panting, to marry white girls, and colored girls are not burning with de-

sire for white men. Our conceit might be piqued, indeed, if we knew how little our lily-white charms appeal to our darker brethren. Italians tend to marry Italians, Jews tend to marry Jews, Poles tend to marry Poles. (A Polish mother once wept on my shoulder because her boy was "making a mixed marriage" by marrying an Irish girl—even though the girl was Catholic and the marriage would be in the Church.) Negroes will always, naturally, tend to marry Negroes. However, I shall be quite brazen about the whole matter and admit that it would not make me lose an hour's sleep, if I knew that a hundred years from now every American would carry a coat of permanent tan.

WORK OF GRACE

So much for the arguments we generally hear. All that I have said so far has been from a purely natural viewpoint, leaving religion out of it. But I made a mistake when I said that the defeat of prejudice must begin with the head. It must begin with the knees, and then go on to the head and the heart. We must start with prayer; with prayer for ourselves, that we may conquer any stirrings of prejudice that we may find in our own hearts; and prayer for the others with whom we shall sweetly reason, that God's grace may pave the way for our words.

And if it is a Christian with whom we reason, we shall not stop with

practical arguments. We shall not be content to point out that racial prejudice is a cankersore upon our nation; that it makes us hypocrites in our civil life, damages the fabric of our political structure, weakens our standing before other nations, and hampers tremendously the moral leadership which we could give to the world. All that is true enough; but we would go on to point out that racial prejudice is a *sin*; that it is a sin against the Fifth and Seventh, and the Eighth Commandments. It is a sin against the Fifth and Seventh, which command us to render full justice to our neighbor, in his person and his property; a sin against the Eighth, which commands us to render our neighbor full justice in his reputation and in our personal relations with him.

Above all, discrimination against any man because of his color is a sin against the Great Law of Love which, Christ says, "contains the whole law and the prophets: Thou shalt love the Lord thy God with thy whole heart . . . and thy neighbor as thyself!"

And when we say a sin, we mean a real sin. It is easily possible that we may be tempted, of course, without sinning. We may have a tendency to prejudice, like some people might have a tendency to dishonesty or unchastity or any other weakness. So long as we resist the tendency and refuse to surrender to it, we commit no sin. But the moment that we con-

sciously surrender to our prejudice, and do or say or encourage anything hurtful to an individual or a group of their race, we have wounded Christ, we have sinned.

Indeed, as we talk with our Christian friend, we need to point out to him that it not enough merely to abstain from positive acts of prejudice; we must exert every effort, we must labor in love to counter prejudice and to eliminate prejudice, wherever we find it and whenever opportunity offers. Remember Our Lord's description of the Last Judgment? There He doesn't speak of barring souls from Heaven for what they did do, but for what they did not do: "Then they (the rejected ones) also will answer and say, 'Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee?' Then He (Christ) will answer them saying, 'Amen I say to you, as long as you did not do it for one of these least ones, you did not do it for Me.'"

So long as we, any of us, through

lethargy, indifference, or sloth—even without prejudice; so long as we continue to let our colored brethren hunger and thirst for recognition of their dignity as human persons; so long as we let them walk as strangers among us, strangers in their own land; so long as we leave them nakedly exposed to the coldness, the harsh rejection they meet with on every side; so long as we keep them effectively imprisoned in their ghettos, through our housing restrictions and "neighborhood improvement associations"—just so long are we coming under the curse of Christ Himself.

For my own part, if I had to swap places, on Judgment Day, with some hardened sinner, I feel that I would stand a much better chance of mercy in the place of the thief, or the harlot, or the drunkard, or the murderer—any of those whose sins were the sins of weakness—rather than in the place of one who had been unable to see Christ in his brother, because of the God-given darkness of the brother's skin.



Press and Education

The work of education, formal or adult, is Christ's work. The Catholic press is the right arm of education. If it dies, our churches and schools die, and Christ's work is stifled. We thank those educators who are wise enough to see this. We and they are laboring for but one cause—Christ.—THE NEW WORLD, Chicago, Ill., June 19, 1953.

The Status of the Holy See in International Law

JOSEF L. KUNZ

Reprinted from the AMERICAN JOURNAL OF INTERNATIONAL LAW*

THE protests in the United States against the nomination by the President of an American Ambassador to the Vatican reveal an astonishing lack of knowledge and understanding of the legal problem of the status of the Holy See in international law. Even in the professional literature on international law in English this problem is either neglected or very briefly and sometimes inaccurately handled; the same is true in some German treatises. On the other hand, there are full and correct discussions in French, Italian and German studies written before 1929 or after.

Most of the erroneous treatments of this problem follow about this line: Until 1870 the Pope was the sovereign of the Papal State, a normal person in international law. Since the Lateran Treaty of February 11, 1929, the Pope is again the sovereign of the State of the City of the Vatican (*Stato della Città del Vaticano*). But between 1870 and 1929 there was no Papal State, hence no international person-

ality. This line of reasoning, wholly untenable in the light of the practice of states, stems mostly from the pseudopositivistic prejudice that only sovereign states can be persons in international law. But the Holy See was always a subject of general international law. Modern developments show, for instance, international organizations, which certainly are not states, as persons in international law.

UNIQUE STATUS OF HOLY SEE

To understand the problem correctly, we must start with a historical consideration. During the European Middle Ages the Holy See was the spiritual leader of the *communitas Christiana* of Europe. Our modern international community developed historically by way of decentralization of the medieval Christian community of Europe. Historically, the original members of our international community were only the Christian states of Europe and the Holy See. It is this historical development which explains the unique position in international

* 700 Jackson Place, N.W., Washington 6, D. C., April, 1932

law of the Holy See as the Supreme Head of the Catholic Church.¹

The Holy See² is, therefore, a *permanent*³ subject of *general*⁴ customary international law *vis-à-vis* all states, Catholic or not. That does not mean that the Holy See has the same international status as a sovereign state. But the Holy See has, under general international law, the capacity to conclude agreements with states (concordats). The Holy See can also conclude normal international treaties, formerly on behalf of the Papal State, now on behalf of the State of the City of the Vatican, but also in its own capacity.⁵ Although the juridical nature of the concordats is a controversial question, they are not only expressly recognized as international treaties by a number of

states, but they have all the characteristics of an international treaty. They are concluded on the basis of full equality. This sovereignty and independence of the Holy See is not only based on Canon Law,⁶ but on general customary international law, on the practice of states. The recognition of this sovereignty by the Italian municipal Law of Guarantee of May 13, 1871, and by the international Lateran Treaty of 1929 is purely declaratory in nature. Concordats are negotiated and signed like any international treaty. They need ratification. They can be modified only by common consent. Their norms become binding on individuals only by their transformation into municipal law. As the Holy See is a person in *general* international law,

¹ That is why the recent attempt by an Austrian writer (Brandweiner) to treat relations between Protestant churches in different countries as falling under international law is legally untenable, because of being in contradiction with the practice of states. That is why the argument that American diplomatic relations could not be given to all churches is not to the point. It is as if one would oppose American diplomatic relations with the new Kingdom of Libya, because they could not be given to the Arab communities of Algeria, Tunisia and Morocco.

² Not the Catholic Church as such; not the Pope. The relation between the concepts of the Holy See and of the Pope are analogous to the relation in British constitutional law between the concepts of the Crown and of the King.

³ Contrary, *e.g.*, to insurgents, recognized as a belligerent party.

⁴ Contrary, *e.g.*, to the Sovereign Maltese Order which is only a person in *particular* international law. The status of its representatives is not based on general international law but only on recognition by the receiving states.

⁵ The Lateran Treaty of 1929 is a normal international treaty. Recently the Holy See signed and ratified the four new Geneva Conventions of 1949.

⁶ *Romanus Pontifex . . . habet supremam et plenam potestatem jurisdictionis in universam Ecclesiam. Haec potestas est . . . a quavis humana auctoritate independens.*" (Codex Juris Canonici, Canon 218, 1, 2.)

its capacity to conclude concordats is by no means restricted to Catholic states.⁷

PAPAL Nuncios

The Holy See has the active and passive right of legation under general international law, not restricted to Catholic states. The Protocol of Vienna of March 19, 1815, puts Papal nuncios into the rank of ambassadors under general international law. The Vienna Protocol also provides that "the present regulations shall not cause any innovation with regard to the representatives of the Pope," to whom Catholic states grant the privilege of being the Dean of the Diplomatic Corps. These norms are binding on all the states, Catholic or not.⁸ Cardinals, on the other hand, are not diplomatic agents of the Holy See.⁹

Prior to 1870, there were two subjects of international law: The Papal State and the Holy See. The Pope constituted in his person a personal

union of two different organs, the highest organs of two different subjects of international law. Even prior to 1870, the more important of these two subjects was the Holy See. It is clear that Catholic states granted the privilege of deanship to the Papal nuncios not because of the political importance of the Papal State, but because of the supreme spiritual sovereignty of the Holy See.

Of these two persons in international law the one, the Papal State, undoubtedly came to an end, under the rules of general international law, by Italian conquest and subjugation in 1870. But the Holy See remained, as always, a subject of general international law also in the period between 1870 and 1929. That this is so, is fully proved by the practice of states.

The Holy See continued to conclude concordats and continued, with the consent of a majority of states, to exercise the active and passive

⁷ Between 1920 and 1930 nine concordats were concluded with states, including Latvia and Prussia.

⁸ This is fully recognized by this country. See Secretary of State Fish to Mr. Cushing, Minister to Spain (Moore, *Digest of International Law*, Vol. I, p. 39), and Acting Secretary of State Adee to the American Minister to Costa Rica, April 29, 1908 (Hackworth, *Digest of International Law*, Vol. IV, p. 636).

⁹ A spokesman for the American Jewish Congress stated that "a Vatican Ambassador might become a disservice to the Roman Catholics in that the 'princes of the church' might be considered agents of another country and thus have to register as alien agents." This remark is rather strange, since the leaders of American Zionism themselves warned that, after the independence of Israel, they must be careful not to become alien agents. The view is, furthermore, wholly untenable. "Cardinals," wrote Secretary of State Hughes to Mr. Cuniffe-Owen on April 21, 1924, "are not accredited to this Government, and have no official status before this Government. They are merely officers of a church." (Hackworth, *op. cit.*, Vol. IV, p. 637).

right of legation. The legal position of its diplomatic agents—as the continuance of the Vienna Protocol also during this period proves—remained based on general international law, not on the Italian Law of Guarantee, a municipal law, but enacted under an international duty incumbent upon Italy. Hence, the confiscation by Italy in 1917 of the Palazzo Venezia, house of the Austro-Hungarian Ambassador to the Vatican, constituted a violation of international law.

It is interesting to note that after the first World War more states established diplomatic relations with the Vatican than prior to 1914. The states did so because they recognized that the Vatican is a unique diplomatic observation point. In 1930 about thirty states were diplomatically represented at the Vatican and the Vatican in about forty states. Among the states represented during this century at the Vatican were not only Catholic states, including states where the constitutional law of separation of State and Church prevails, as, *e.g.*, in France, but Protestant states, such as Germany, Holland, Great Britain and Switzerland, and Greek Orthodox states, such as Czarist Russia, Montenegro, Bulgaria, Rumania, Greece and Yugoslavia. Heads of Protestant states paid visits to the Holy See: Edward VII, in 1903, Woodrow Wilson in 1919.

The Cardinal-Secretary of State of the Vatican exercises the functions of

a Foreign Minister. In many other respects the status of the Holy See as a person in general international law was also clearly demonstrated in the period 1870-1929. Pope Leo XIII acted as a mediator in the Caroline Islands dispute between Germany and Spain. The same Pope acted in 1895 as arbiter in a border conflict between Haiti and Santo Domingo. In 1898 Orthodox Russia sent her project for the Hague Peace Conference to the Holy See and solicited its support. The exclusion of the Holy See from the Hague Peace Conferences was due to the request by Italy, just as Italy in the London Treaty of 1915 made it a condition of her joining Great Britain and France in the first World War that the Holy See would not be invited to the Peace Conference. Italy also opposed the Holy See as a Member of the League of Nations; but the German project for a League of Nations of 1919 provided expressly that the Holy See could become a member. During the first World War its own flag was conceded to the Holy See and the vessel flying this flag declared to be neutral and assimilated to a state vessel. After the first World War new states or governments applied for recognition by the Holy See; such recognition was, for instance, granted to Poland and Estonia.

The Lateran Treaty had the object of liquidating once for all the "Roman Question" and bringing about

a reconciliation between the Holy See and Italy, but it in no way created or changed the international position of the Holy See. The treaty concluded between the Holy See and Italy presupposes the international personality of the Holy See. Italian recognition, in Article 2, of the sovereignty of the Holy See, and, in Article 12, of the active and passive right of legation under the norms of general international law, is purely declaratory.

CITY OF THE VATICAN

The Lateran Treaty created, furthermore, the State of the City of the Vatican as a *new* state, for which Italy makes a cession of territory.

The treaty, properly speaking, did not create this state, but laid down only the necessary presuppositions. This State of the City of the Vatican is a state, a subject of international law, different from the Holy See. It has become a member of the Universal Postal Union. But it is not a sovereign state. As all writers correctly state, "its activities are totally different from those inherent in national States." Its constitution is not autonomous, but derived from the Holy See, of which it is a vassal state.

During the second World War the Protestant Occupying Powers of Italy—Great Britain and the United States—were bound under international law to observe the neutrality of the State of the City of the Vatican and to grant free correspondence between

the Holy See and all states, including those with which the Occupying Powers were at war. In Article 24 of the Lateran Treaty the Holy See makes a unilateral statement that it will remain aloof from the temporal competitions of states and from congresses convoked for such purposes, *except* that the contending parties by common consent may appeal to its mission of peace. The Holy See reserves in any event the right to exercise its moral spiritual influence. In this sense the Popes appealed to all belligerents during the two World Wars. In his Christmas address, 1951, the Pope declared that the Holy See cannot remain neutral between right and wrong, but, on the other hand, can never consider political conflicts on purely political lines, but always "*sub specie aeternitatis*."

The Holy See, certainly, is not eligible to be a Member of the United Nations because, under Article 4 of the Charter, admission is only open to "States." The City of the Vatican would not be admitted because of its exiguity, just as the sovereign Principality of Liechtenstein was not admitted to the League of Nations. But the Holy See may participate in some activities of the United Nations, just as Papal delegates participated in the League of Nations meetings concerning calendar reform. The Holy See can, of course, be chosen as a mediator or arbiter, and can be invited to international conferences. Recently

the Holy See was invited to and participated in the diplomatic conference held at Geneva in 1949. It signed and ratified and is a contracting party to the four new Geneva Conventions of 1949. At this conference, nearly all the states, including the Soviet States, were represented; none objected to the invitation and participation of the Holy See.

Whether to send an American Ambassador to the Holy See¹⁰ is, under international law, a political question. The political arguments so to do,

given by the President, are, as this discussion shows, very strong and the attempted refutation is in contradiction with the practice of states. But if this decision is made in an affirmative sense, this country merely enters into diplomatic relations with a subject of general international law. Such diplomatic relations—as the examples of Great Britain, Holland, other Protestant, Orthodox and Islamic¹¹ states show—constitute, of course, no privilege for one church or discrimination against other churches.

¹⁰ Not to the Pope; not to the State of the City of the Vatican. The phrase "American Ambassador to the Vatican" is merely a diplomatic one, just as we speak of the envoy to Great Britain as "the Ambassador to the Court of St. James," or as French or Austro-Hungarian foreign policy was diplomatically referred to as the foreign policy of the "Quai d'Orsay" or of the "Ballhausplatz."

¹¹ *E.g.*, at this time Egypt and Indonesia. At the end of 1951 forty-three states—the majority of states—were diplomatically represented at the Vatican.



Calling Them as They See Them

In the parlance of the diamond, an impartial umpire "calls them as he sees them." Frank Forbes, the famous Negro baseball scout of the New York Giants, tells us that the baseball public has been doing just that in regard to Negro ball-players.

Baseball has given thousands of Americans their first opportunity to judge Negroes solely on the basis of their competitive skills—and the judgment has been good. Professional baseball is more than a sport: it is a big business and as such it has set an example for all business in giving the Negro a chance to exercise his ability in an atmosphere of equal opportunity.

In sports, in industry or in the professions, Negroes ask only that they be judged on their merits. They ask no favors, no concessions, no exceptions, but only the equal and impartial treatment which is their right. Given that opportunity they are confident that the average American will "Call them as he sees them."—*Joseph O'Donovan, S.J. in* *INTERRACIAL REVIEW*, *New York, N. Y.*, June, 1952

The Apostle of Munich

AUGUSTINE C. KLAAS, S.J.

Professor of Dogmatic Theology, St. Mary's College, St. Marys, Kan.

*Reprinted From THE JESUIT BULLETIN**

ON THE MORNING of All Saints' Day, November 1, 1945, Father Rupert Mayer, S.J. was saying Mass at the main altar in old St. Michael's Church, founded by Saint Peter Canisius, in the heart of Munich, Germany. Tall, muscular, sharp-featured, with deep-set, penetrating eyes, he turned after the Gospel to preach to the crowded church on the Holy Eucharist as a wellspring of sanctity. He had hardly begun when suddenly his voice faltered. He was obviously in distress. He leaned against the altar for support, as a subdued cry of anguish ran through the assembled people. Two hours later the "Apostle of Munich" was dead, at sixty-nine.

Father Rupert Mayer was buried in the Jesuit Cemetery at Pullach, a suburb of Munich. Three years later, on May 23, 1948, at the earnest request of the people of Munich and with the consent of Cardinal Faulhaber, his body was transferred to the chapel crypt of Munich's Bürgersaal, the Sodality center. An estimated 120,000 people accompanied the body in triumphal procession or stood rever-

ently on the side lines. Since then a daily average of 6,000 persons visit his tomb "to speak to him as though he were still alive." A dozen pamphlets recount only a selection of the thousands of favors received, among them the remarkable cure of Cardinal von Preysing of Berlin, who in thanksgiving placed his red zucchetto on the tomb. Father Rupert Mayer's cause for beatification has been introduced in Rome and is making good progress.

The future "Apostle of Munich" was born of soundly Catholic and fairly well-to-do parents on January 23, 1876, in Stuttgart, Germany. Early he became a weekly communicant, along with his sister, who is today a superior of the Religious of the Sacred Heart in Japan. Since his home town was only sparsely settled with Catholics, young Rupert had frequent opportunity to stand up for his religion when it was attacked. He was an average student, but a superior athlete, specializing in riding, fencing, swimming and gymnastics.

To complete his studies, Rupert at-

* 4511 W. Pine Blvd., St. Louis 8, Mo., April, 1953

tended three universities, Freiburg in Switzerland, Munich and Tübingen. All during these scholastic years he had his share in student pranks, but was also faithful to his religious duties, exercised leadership in student organizations and a quiet, effective apostolate. When the time came he decided for the priesthood and after a brief stay in the Seminary of Rottenburg was ordained on May 2, 1899, by Bishop Paul Wilhelm Keppeler. His first appointment was assistant pastor at Spaichingen. After a year, as he long desired to do, he entered the Society of Jesus on October 1, 1900. He found it hardest to give up his horses and his violin.

APOSTLE OF CHARITY

His Jesuit studies and spiritual formation completed, Father Rupert was sent to give retreats and parish missions in Germany, Switzerland and Holland. In 1912 he was summoned to Munich by Cardinal von Dettinger to take care of the many who came to Munich looking for work, and who sometimes lost their faith or the practice of their religion in these new surroundings. As many as 23,000 persons came to Munich each year. He got down among these people, shared their joys and their sorrows, solved their problems and became an apostle of charity, often giving away most of his clothing to the poor.

Then came 1914 and war. To be with his Munich men he volunteered

as army chaplain and was assigned to hospital work in the rear, but he was soon in the front-line trenches administering the sacraments. He was the first chaplain to be decorated with the Iron Cross, First Class, for bravery in the line of duty. Later came two more decorations. One night a severe barrage of gunfire sent the soldiers running to their trenches and fox holes. A seriously wounded soldier screamed: "Take me along." Father Mayer said: "You can't be moved, but I will stay with you." The chaplain then stretched himself out protectingly over the wounded man, saying: "Be quiet, son, if anything comes this way it will hit me first." On December 30, 1916, he was seriously wounded. His left leg was amputated above the knee. Despite this disability he continued to serve as chaplain behind the lines.

After the war came the days of revolution when red flags flew from the church steeples of Munich. Class hatred, moral license and Communist propaganda created a state of anarchy not only in Munich but throughout Germany. Father Rupert Mayer went regularly to revolutionary gatherings, spoke, argued, courageously explained Catholic social doctrine. He was laughed at and openly insulted. One day a Communist spat in his face. The priest said nothing, but that very day he found the address and paid a visit to the home of this person, offering material help to the family. Grad-

ually he became the apostle of the men of Munich, particularly of the working classes—"the head apostle," as Cardinal Faulhaber once called him.

For his poor and needy families he begged in the streets of the city and over a period of years collected millions of marks. He was intensely active in all types of social service. Later when he was a Nazi victim in prison he still carried on his work of charity among his fellow prisoners. He was co-founder and promoter of a religious congregation, the Sisters of the Holy Family, who devoted themselves to social work for poor families.

In 1921 Father Mayer was also given charge of Munich's famous Men's Sodality, founded by the Jesuits in 1610. In twenty-five years he raised the membership of this 300-year-old Sodality from 2,000 to 7,800, divided into fifty-two parochial groups. Every day he visited at least one of these groups and gave special conferences. On the first Sunday of each month he assembled thousands of his Sodalists in the vast church of St. Michael. The Catholic Action of these men covered the entire city.

For decades he passed no day without having preached at least twice, and on some Sundays as many as seven times. He also spent long hours in the confessional. Overwhelmed as he was with work, he yet found time to interest himself in individuals and their families, their needs, their work

and their problems. A particular apostolate of his was the care of people who on Sunday mornings set out early to do mountain-climbing in the Alps. He said Mass for them in the railroad station every Sunday at three and four in the morning. This went on for ten years, until the civil authorities stopped him. The number of people annually assisting at these Masses rose to 62,000, with over 5,000 Holy Communions.

OPPOSED NAZIS

Father Rupert Mayer strenuously opposed the Nazis from the very beginning. Their racism and atheism were the constant themes of his sermons and lectures. In 1937, after repeated warnings, he was taken into custody for the first time by the Nazis and condemned to six months of prison, but was immediately released for fear of arousing public opinion. Meanwhile he made his position clear to the authorities: "In the future just as in the past I shall defend the Catholic Church, her faith and her moral doctrine, against all attacks and all calumnies." Every attempt at intimidation failed; here was a man who stood his ground.

Cardinal Faulhaber described him in a public address: "Father Mayer has placed upon a candlestick the virile and heroic qualities of Catholicism, confounding charlatans and liars. A modern John the Baptist has spoken the truth in the faces of the

mighty." There followed new jailings, releases, prohibitions to lecture or to preach. But the truth had to be told now more than ever, and so, at countless meetings and gatherings of all sorts, Father Mayer continued to speak the truth. An endless line of men knocked at the door of St. Michael's rectory; for all he had a kindly word and some effective help.

In 1939 the Gestapo came for him a last time. They confined him in the Sachsenhausen concentration camp, near Berlin, because he would not reveal certain things confided to him as a priest. He wrote: "Thanks be to God, I have adapted myself fully to my fate. Now I have only God, and He is sufficient, even superabundant. There is nothing else for me to do except pray and suffer. God wants nothing more from me, otherwise he would have ordered things differently."

However, the Nazis wanted no martyrs. Father Mayer's health was shattered; soon he was almost at death's door. His captors did not want him to die in prison, for that would raise a cry of indignant protest throughout Germany. He was suddenly transferred to the Benedictine Abbey of Eltal, where he spent four years secluded from the world and carefully guarded by the Gestapo. These peaceful years were a martyr-

dom and spiritual purgatory for this man of tireless activity.

BACK TO MUNICH

In 1945 the victorious American troops had hardly reached Eltal when Father Mayer was off to his beloved Munich, now a pile of rubble. He mounted the pulpit in the only church still standing and expressed to his men the sentiments of his heart. "When I said farewell to Munich, to its churches, and to you, for two nights in a corner of the barracks at the concentration camp I wept. I am not ashamed to confess it." He continued where he had left off and toiled for his men right up to the end.

A man of iron will and constitution, Father Rupert Mayer was characterized by two outstanding qualities: a great love and zeal for souls and heroic fortitude. The wellspring of these virtues was his deep love of Jesus Christ and of His Blessed Mother, a love which he found in hours spent in the chapel after his busy, trying day's work. This spirit of charity and fortitude won him many friends, especially among workingmen and the poor. Today they come by hundreds and thousands to kneel at his tomb and "to talk to him as though he were still alive." He still hears them and answers them as before.

The Business Republic

JERVIS J. BABB

President, Lever Brothers Company

*Address delivered before the Economic Club of New York,
New York, N. Y., March 10, 1953.*

EVEN the most casual observation of human behavior shows that there is a basic urge in all of us to attain a measure of happiness. This is true whether man spends his few fleeting moments on earth as a beach-comber, a philosopher, an artist, a farmer, a civil servant, or a citizen of the business community.

And yet one of the strongest forces at work today is the attempt to divide man against himself, to breed discontent, distrust and disunity into class antagonism. The symptoms of these divisive movements are frequently social, racial, religious and political in character. But the basic driving wedge between peoples is economic.

The development of our modern industrial society is familiar to all of you. Today we are only too aware of the faults the industrial revolution brought with it: the booms and depressions, with their great waves of unemployment; the inability of men to protect themselves and their families against the disappearance of income when confronted with illness, death, old age; or just the sign at the

factory gate, "No work today"; and the loss of personal pride when the man was separated from the product being made and even the man he worked for.

People everywhere want to improve the circumstances under which they live. All over this world they want better food, clothing and shelter; more protection against the hazards of unemployment and old age; proper care should they become sick; security for their family should they die; wider opportunities for education, and for growth and development; freedom to do the right things in life; and an improved chance to obtain comfort of both mind and body.

In those countries which live in liberty, these aims and aspirations not only are highly developed and vocal, but the people have it in their power to do something about satisfying them—and they intend to do it.

In our own country we have witnessed a determined effort during the last two decades to realize these aims by political action—to write into law

the social reforms which the people as a whole are striving for. The fact that people turned to politics to satisfy aspirations which are largely economic in nature shows that the need is strong, and that it has not fully been met by business.

Unfortunately, an impression has been built up over the years that many businessmen are selfishly opposed or indifferent to social gains, with the result that the politician has been given a wide-open opportunity to step in as the champion of the people's cause. In this role he has enjoyed the support of many in the fields of education, religion and social science who recognize the people's wants, and believe any action which aims at satisfying them is good and justifiable.

The businessman, unlike the politician, is naturally cautious about promising more than he can deliver, but he certainly is no opponent of social progress.

A few leaders in business have boldly planned their operations with the satisfaction of human aspirations as the major goal. The fact that there have not been enough of them to offset the maneuvers of the politician has not resulted, in my opinion, from any lack of fundamental desire to help people. If this were so, where would all the educational institutions, the hospitals and the great charity drives have obtained their funds? Rather I think it stems from our hav-

ing thought too little about the causes and effects of human motivation.

It seems to me that the main reason we haven't is that most of us have not yet understood the *economics of happiness*. To be sure, we all know that a happy man or woman will do more work than an unhappy person. But somehow or other, we have difficulty relating that fact to our profits. Rather we tend to think of the things we do to improve the lot of our people as expenses with little return. Perhaps because we do, we get less than adequate return from the expenditure. We tend to call such things "fringe benefits," and thereby relegate them to the unimportant.

BUSINESS REVOLUTION

Fortunately, our understanding of the economics of happiness is improving, and not just from union or political pressures, either. It stems from another phenomenon of the twentieth century which I choose to call the "Business Revolution."

Business has been passing from individual ownership to diffused ownership, aggregations of more or less anonymous capital provided by thousands of individuals.

The day of the rugged individualist is gone. The old-time captain of industry who built and managed his enterprise almost single-handed and who watched over those he employed with paternalistic care, according to

his lights, and brooked no interference in the process is an anachronism today. He is extremely rare and dying out at a fast rate.

The management of business has left the hands of its owners and come into the hands of the professional manager, an employe himself.

Perhaps the strangest thing about the professional manager as we know him today is that he is not working primarily to get rich. Not only do the tax laws prevent it, but even if they didn't, he would probably find it embarrassing by today's social standards. He is primarily driven by three things. The most obvious, of course, is the desire to do a good job, and be recognized for it. Second, and more important, is the desire to be helpful to others. This is in his blood. As you all well know, few men rise through the ranks of modern business organizations unless they are unusually adept at helping the men they work for, the men alongside them and the men who work for them.

The third driving force is simply self-preservation. Unless he can provide a reasonable return on their investment to the stockholders, unless he can provide the consumer better products at lower prices, and unless he can enable employes to improve their lot, he will not long remain a manager.

It is not enough for him to be an umpire and adjudicate fairly the

rights of these three groups. The only way he can satisfy the demands of all three for bigger pieces of pie is to make sure the pie keeps getting bigger. Herein lies the real strength of our defense against Socialism.

With these changes from individual to diffused ownership and owner management to professional management has come a startling revolution in the economic, social and political character of the business corporation. No longer is its main purpose to protect the stockholders from losing more than their invested capital. In fact, business enterprise is *not* being run today for the sole benefit of the owners.

COOPERATIVE WAY OF LIFE

The modern business corporation has become a cooperative way of life for large numbers of people. In effect what has happened is that many individuals with varying amounts of available capital and many others with varying skills and experience and energy have pooled their resources and abilities in a joint enterprise, in the belief that they will all get out of their combined efforts more than anyone could get from his own.

The modern business organization is a way of life. It is the source from which three out of four people in this country must draw a livelihood for themselves and their families, and to which they must look for, not

only the economic, but even much of the mental and social satisfactions they need to give their lives fullness and meaning.

Perhaps the most drastic change that the business revolution is causing in our business society is in the form and spirit of its government. In typically American fashion, the old-fashioned dictatorship or feudal concept of governing the business part of people's lives has been largely replaced by the new "Business Republic."

GOVERNMENT OF A BUSINESS ENTERPRISE

Now you may say that the government of a business enterprise is not really a republic because those who make its laws and administer them are not elected directly by its citizens, meaning its stockholders and its employees. Technically you are correct, since the voting franchise is limited to the stockholders. But from a practical operating viewpoint, a business enterprise is run by a republican form of government because:

1. The right to govern is seldom any longer hereditary.

2. Even though the stockholders elect the directors, and the directors the officers, management governs only through the consent of all the governed, *including* the employees who are not stockholders. Perhaps this is easiest to visualize when one thinks about negotiating with a union. But

no management can long endure in these days if any substantial group of employees is opposed to its policies and methods.

3. Management is usually chosen from the ranks of employees, and is usually able to achieve that position only with the help, and yes, consent of other employees. No one can kill advancement in business easier or faster than one's associates.

4. More and more employees are enlarging their stake in business, both directly through purchase of securities, and indirectly through their beneficial interest in pension and profit-sharing funds.

5. Employees have certain basic rights given to them by the constitution of the United States, by law, by negotiated agreement with management, and, to some extent, by company policy.

If there is any one thing that sets the republics of the free world apart from the dictatorships, it is their belief in the inalienable rights of the individual. I will not deny that natural resources developed by spiritually hungry people who dared to venture from the security of their homelands to the risky frontiers of a new country had a lot to do with the development of America. That we have had within our country the greatest release of human ingenuity and energy in the world's history, however, was only possible because Americans knew what their rights

were, generally agreed on them, felt secure in them and worked together to uphold them. They were clearly set forth in the Constitution of the United States of America.

Of all the changes that are being wrought in our economic society by the business revolution, the most promising from the standpoint of both future profits and future happiness of the people is the growing awareness that individuals have inalienable rights as citizens of the Business Republic.

Most of these rights are still in the process of formulation. They are still being defined and redefined. Few of them are really understood or agreed to by many managements or many employes, let alone by both. Only a handful have been reduced to writing in any statement of principles, Constitution if you please, to serve as the code of business government. So employes cannot yet feel secure in their rights. But all this is coming, and very fast, too.

A BILL OF RIGHTS

Let me list for you some of the principles that seem to be gradually emerging and clarifying themselves into a Bill of Rights for the citizens of the Business Republic.

1. *The right of freedom of choice.* This presupposes that the citizen of the Business Republic is not putting in a term of involuntary servitude—that not only can he be separated

from his job for just cause, but that he has the inalienable right to leave it if he so desires. It also means freedom to work out his own destiny in business with the help of, not in spite of, the business.

2. *The right to safe and healthful working conditions.* No one, I am sure, will question the obligation of management to protect people against occupational hazards.

3. *The right to earn a decent living.* This, it seems to me, is almost too obvious to mention. Although rare is the man who thinks he is being paid enough, every study of the motivations of workers shows that the pay problem ranks well down the list. By and large American business is paying good wages by any standard.

4. *The right to equitable compensation for the work he performs.* This is not a question of amount of pay, but fairness of pay. The employe has a right to expect that his salary or wage is reasonably close to what others are getting in the business for jobs of equal difficulty and complexity. He also has the right to expect that his pay will not be out of line with what other businesses are paying for the same kind of work.

5. *The right to share in the prosperity of the business.* This is not the time to discuss the advantages and disadvantages of so-called profit-sharing. But if we accept the premise that the Business Republic is a way

of life for people who hope to do better cooperatively than alone, then we must also accept the principle that the better the team does, the more the individual benefits.

6. *The right to earn security.* Since employes usually raise families, with all the hopes, aspirations and problems which that entails, they are entitled to have the opportunity to earn reasonable protection against the financial hazards of illness, accident, death or old age. Minimizing freedom from worry about uncontrollable misfortunes is like removing a millstone from the necks of all of us, even managers.

7. *The right to equal opportunity to progress.* This does not mean that everyone in the organization has an equal chance to be president. But to the full limit of his aptitudes, knowledge and effort he will be given fair and thorough consideration for advancement. It means that working up through the ranks is not just giving lip service to a time-honored tradition, but that men are encouraged and trained and helped to do so. And it also means that management makes every effort to use people to the limits of their capacity, but not above it or very far behind it.

8. *The right to be productive.* This presupposes confident, intelligent, friendly, aggressive leadership, furnishing a creative climate in the business which stimulates people to want to contribute to it, encourages them

to use their heads and not just their backs and nimble fingers, supplies the best of tools to make increased productivity possible, and is generous in giving credit where due.

9. *The right to understand.* Every citizen of the Business Republic is entitled to know the broad goals of the organization and the reasons for them. He is entitled to know the score of the game and how the business is progressing, and to hope for something better for himself if he helps in that progress. He is entitled to know, not only what part he is expected to play in the whole scheme, but how that part fits in with the whole, and why he is asked to do his specific assignments. He is entitled to learn all those things about the business which will help him contribute more to it.

10. *The right to freedom of speech.* In business, as in all other phases of American life, the employe has a right to a voice in matters affecting him and his work. He is entitled to criticize and to advance ideas, and have both his grievances and his ideas considered fairly and decided on their merit by people who are competent to judge. This means, of course, that he must have free access to his superiors.

11. *The right to belong.* Man is by nature gregarious. His largest area of personal satisfaction comes from his relationships with other people. The citizen of the Business Republic

has a right to good, close group relationships with his fellow workers, both on and off the job. He has the right to join others, either casually or in organizations of his choice, for social purposes, for mutual protection or assistance, or for collective bargaining with management. And above everything else, he has the right to be considered on a par with every other employe of the business when it comes to his importance in the whole scheme. To be sure one job may require much less talent or experience or knowledge or skill than another. But it is not one iota less important. The fact that he is on the job presupposes that he is a *required* member of the cooperative community which we call the Business Republic.

Those then are some of the basic rights of employes that are becoming clearer as the Business Republic matures. Others have rights, too, which must be respected if the enterprise is to prosper. Owners are entitled to a reasonable return on a growing value of their investment. Management is entitled to manage without undue interference or harassment. Consumers are entitled to share in the fruits of improved per-

formance through better values on the products they buy. The strength of this country lies in freedom of choice in the market place, and millions of consumers daily cast their ballots automatically for or against this or that business.

When the basic rights of the citizens of the Business Republic of this country are more clearly defined and understood, and embodied in their written policies, and carried out consistently in management's daily decisions and acts so that all may have confidence in them, then the business revolution will be complete. When this will be, I would not hazard a guess. But it will not take many years at our present rate of progress, and our increasing understanding of the economics of happiness.

If I have any proposition to make to you tonight, it is that business is a way of life for three out of four people in this country; that these people are striving for a good life, liberty and a chance to attain some degree of happiness in business; that as they approach their goals through the Business Republic they will be more productive; and when they are more productive, your business and mine will be more profitable.

The City of New York could very well be in bankruptcy today if it had been functioning without the aid of the present religious school systems.—*Comptroller Lazarus Joseph in an address at New York City, May 26, 1953.*

The Christian Family Movement and the Liturgy

DENNIS J. GEANEY, O.S.A.

*Reprinted from AMEN**

CHILDERLY is a pleasantly sounding word. It is also a place of pleasant and holy surroundings. To thousands of Catholics of every color and description it is an oasis filled with spiritual lore on the way to heaven. It is an austere, homey unconventional retreat house outside the town of Wheeling, Illinois. It has been my privilege to be there many times with different groups. Although many diverse groups use its facilities, yet its traditions are so deeply steeped in the liturgy of the Church that newcomers find it not too difficult to assimilate its liturgical life.

A few years ago I was called on to give a retreat to a Christian Family Movement (CFM) group of about fifteen couples from Fond du Lac, Wisconsin. The Christian Family Movement is distinctly of American origin. It was the result of a few married people in the Chicago area wanting to find answers to the problems of raising a Catholic family in a secular society. After a dozen years they have come up with an organization

and a technique that is catching fire across the land.

With this capsule-form explanation of CFM, let me get back to the retreat. It was the first CFM retreat for all of us. The retreat talks were to be centered around the doctrines of the Mystical Body and the liturgy. The couples themselves in their bi-weekly meetings can solve their own concrete problems with supernatural motivation. Thus the retreat master must put forth the doctrines best calculated to give spirit and life to the lay apostle.

On leaving for the retreat I had my misgivings. Every other time I stayed at Childerly there was at least one other priest who could help prepare the group to sing Sunday Mass. In this department I could be of no service whatever. The traditions of Childerly, the fullness of the retreat, were at stake.

I was put at ease on meeting with the retreat chieftains. They were loaded with talent. They had a choir director in the group. One couple

* 1590 Green Bay Rd., Highland Pk., Ill., May-August, 1953.

even brought Prime booklets in case they would be needed. That evening in Childerly fashion we recited Complin in English. Childerly traditions call for a dialog Mass on Saturday and a community sung Mass on Sunday. Usually the retreat Masses are complete with talks, or homilies, on the liturgy of the day.

FOCAL POINT

The evening before, the priest has an opportunity to explain the social nature of our worship and so forth. The tiny, red brick chapel of St. Francis, set off some distance from the other buildings, is the powerhouse of Childerly. The people are physically close to the altar. They can even hear the priest whisper, for the first time perhaps in their lives, the words of consecration. With all the talks on consecration, the Mystical Body, preparation for Mass, plus the choir practices, the Sunday Mass becomes the focal point of the whole retreat.

The talks of the retreat master fade into insignificance before the unfolding of the Sacred Mysteries. It is a humbling experience for the retreat master, an ennobling one for CFM, when the people leave thinking and talking of the Mass rather than of anything that was said. It is a further humbling experience when the retreat master was as usual off-key, besides having a sore throat!

Another example of how much the

Christian Family Movement is at home with the liturgy can be taken from the CFM Convention at Notre Dame University last year. One hundred and twenty couples gathered there from eighty cities from coast to coast. Obviously most people were strangers when they met for the first evening get-acquainted session. After an impromptu community singing fest it was announced that Complin would be sung in English. One wondered how this could possibly be accomplished in this vast hall with people hardly warmed up to the business of the convention.

When the renowned liturgist and scholar, Fr. H. A. Reinhold, stepped to the rostrum and explained the beauty of the Church's night prayer, how it brought us through the purgative way with the confession of faults to the unitive way with the responses, "Into thy hands . . .," confidence was restored.

Bishop Waters took a special part, the final blessing. After it was over a priest remarked to me how prayerful and meaningful this singing of Complin was compared with his daily, routine Latin recitation. I am sure that, after this soul-filling praying the liturgy in English, there were many converts to the movement to have some vernacular in the liturgy. That is, if there were a few previously unconvinced.

I was asked to lead the dialog Mass the next morning and read the

epistle and gospel in English as the celebrant read it in Latin. This posed no problem to a group that could sing Complin without a rehearsal. In facing the congregation, to my wonderment and delight I spotted the choir director from Fond du Lac who helped make the retreat a success.

The schedule called for a dialog Mass the following day, which was Sunday. Why not follow the Childerly pattern and have a community-sung Mass? Whispering a few words to a few people, the change was made. Mass books were procured somewhere. I had to leave Notre Dame then, but I know the Mass was sung.

Why are CFM couples so much at home with the liturgy? Simply because the liturgy is warp and woof of the movement. However, it must be insisted that CFM is not a liturgical movement in the sense that restoration of full participation in the liturgy is its sole objective. The aim of CFM is to restore Christian family living in its entirety.

THE SOCIAL INQUIRY

The liturgy section of the CFM might be considered sufficient justification for CFM. However, this kind of thinking is furthest from the minds of CFM couples. The liturgy part of the meeting contrasted with the social inquiry is a minor part. The inquiry is the systematic study of the problem, finding the mind of Christ, and coming up with a concrete judg-

ment and consequent action that can and must be done before the next meeting. Everyone is coming to grips with a common family problem.

The inquiry is the heart of the meeting and the matrix of the movement. The current inquiry booklet covers civic responsibility, work and recreation. These three problems are broken down to twenty-five topics for individual meetings. Among these twenty-five are Advent, Christmas Season, work on Sundays and Lent.

PRACTICAL LITURGY

Since the liturgy must be a part of family life, CFM groups have undertaken projects directly connected with the liturgy. For example, the Advent wreath has been promoted in the Chicago area for six years.

Some couples have started the practice of having "house blessings" instead of "house warmings." They have the same fun and merriment with the addition of the priest blessing the house. In some parishes sung Masses and dialog Masses are realities because CFM couples have pitched in and helped their pastors inaugurate them.

It is the abiding conviction of this writer that the liturgical movement in this country will leave the discussion and study stages and become part and parcel of the parish church in proportion to the growth of the Christian Family Movement. May the good Lord hasten the day.

Integration in St. Louis Schools

BROTHER GERALD J. SCHNEPP, S.M.

Associate Professor of Sociology, St. Louis University

A radio address over Station KWK, St. Louis, Mo., May 3, 1953

WE ALL know that under the courageous and vigorous leadership of Most Rev. Joseph E. Ritter, D. D., Archbishop of St. Louis, segregation in Catholic elementary and high schools was officially abolished in 1947. This morning I shall recall some of the events leading up to this action of Archbishop Ritter. Then I shall try to answer the question: How is integration working out? Finally, I shall consider some of the effects of this policy.

If we turn back the pages of history to 1943, what do we find in the way of educational opportunity for Catholic Negro children in St. Louis? Ten years ago, there were only six Catholic elementary schools open to Negro children: St. Elizabeth's, St. Nicholas, St. Malachy's, St. Bernadette's, St. Clement's and Holy Angels. There were two Catholic Negro high schools: St. Nicholas and St. Joseph's. There was no Catholic college or university in Saint Louis which would open its doors to Negroes. There was one Nursing School for colored girls—attached to St. Mary's Infirmary.

In May, 1943, a group of devoted priests, headed by Father Patrick J. Molloy, founded an organization in order to study and discuss this problem. This organization—the Conference of Priests for Negro Welfare—held regular monthly meetings to try to arrive at some solution. In a short time, December of 1943, a group of religious Sisters set up a similar organization—the Conference of Sisters for Negro Welfare. Two months later, in February, 1944, a group of laymen decided to see what they could do to help solve the problem of unequal opportunities for the colored population. This was the origin of the Catholic Interracial Council of St. Louis.

As these three organizations—priests, Sisters and laymen—explored the problem, they always came up with the same conclusion. Justice and charity would not be fulfilled until Negro children were free to attend their parish schools and the diocesan high schools on a non-segregated basis.

Partly as a result of these discussions, the idea of non-segregated edu-

cation was taken up by the Catholic institutions of higher learning in St. Louis. Within a very short time, the subject was being debated at Saint Louis University. A poll of the student body indicated that the majority favored an integrated policy. In 1945, the University administration announced that henceforth all qualified students would be admitted, without regard to color or race. It was a courageous step which provided leadership in the community, the effects of which continue to this day. At last, one educational institution in St. Louis was operating on a basis of non-segregation.

ARCHBISHOP RITTER ACTS

One of the effects of this action was to stimulate discussion of the possibility of integration at the high-school and grade-school level. In the midst of this discussion, Archbishop Ritter in 1947 took the matter out of the realm of debate. School administrators were advised that, with the fall term, all Catholic schools were to operate on an integrated basis.

Previously, a few Negroes had applied for admission to the schools and had been denied. Now, they were accepted as a matter of course. Formerly, Catholic Negroes, no matter in what part of the city or county they lived, had been required to send their children to one of the six grade schools or two high schools for Ne-

groes. Now they could send their children to their parish school or the diocesan high school to be educated side by side with their fellow Catholics. Today, after five and one-half years of integrated education, some thirty Catholic elementary schools have Negro children enrolled.

Both former Negro high schools—St. Nicholas and St. Joseph's—have been closed. The seven diocesan high schools—De Andreis, Dubourg, Laboure, McBride, Mercy, Rosati-Kain and St. Mary's—have a varying number of Negro students enrolled, depending on the areas in which they are located. In general, those schools which are closest to Negro residential areas have the largest number of colored students. Besides the diocesan high schools, a number of private high schools are also integrated.

At the college level, the lead of Saint Louis University was followed by Webster and Fontbonne Colleges, which in 1947 opened their doors to all qualified students.

Regarding Nursing Schools, Catholic Negro girls now have a choice in the selection of their school. Besides St. Mary's Infirmary, they are free to attend the Nursing School at St. Mary's Hospital in Clayton and De Paul Hospital in Saint Louis.

As these developments were taking place, the Catholic Interracial Council realized that some Negro students might not be able to avail themselves of the new opportunities because of

economic difficulties. To meet this need, a Student Aid Foundation was established in 1947. During its five and one-half years of operation, the Council has financed the education of both high school and college students, with a total expenditure of over \$3,000.

This, then, is a brief sketch of how integration came to the St. Louis Catholic schools. Now, how is it working out? The answer is, that, in general, integration is working out well. In the elementary schools, children of all races are mingling in school activities. They are learning, in a natural setting, that a man is to be judged not by the color of his skin but by the clarity of his intellect, the warmth of his heart, the integrity of his character and the value of his soul.

In the high schools, demonstrated ability is the test of participation. Negro and white students play together on the athletic teams. They work together on the school paper, in dramatic groups and in the band, orchestra and choral club. They eat together in the cafeteria. They compete in speech and debate. They attend classes together. They serve their fellows together on the Student Council. They make retreats, run the Sodality and engage in other spiritual activities side by side. They graduate together in a unified, integrated ceremony.

In the colleges and Nursing

Schools, it is much the same. Throughout, the Negro does not ask for special treatment. He has asked for, and is receiving, equal opportunity.

At all levels, integration has meant that Negro parents have been drawn closer into the life of the Catholic community. They participate in Parent-Teacher and other parish organization meetings. Thus they are using their talents, their abilities and their thinking for the good of the Church and the school.

MORAL OBLIGATION

It is true there was some organized opposition at first. There was some misguided leadership. There were some emotional outbursts. But, to the credit of most of these people, it must be said that when the matter was put before them as a moral obligation, they accepted the fact of integration.

It may be that someone listening today still harbors resentment in his heart. If there be such, I would ask him this question: "Are you making sincere efforts to overcome what must be called—let us face it—a prejudice?" If you can say that you are earnestly trying to overcome it, you are doing the right thing. Prejudice cannot be completely overcome by listening to one radio speech. Life-long attitudes do not melt away with a few rational arguments. Social custom is deep-rooted and does not

change overnight. But, if you keep on trying, some change will occur.

On the other hand if you nourish the prejudice; if you try to influence others to be prejudiced; if you close your eyes to your moral obligations; if you convey race prejudice to your children—then I would say that it is time for a re-examination.

Now, briefly, what are some of the effects of integration in the Catholic schools? One of the greatest effects is a change of community thinking, from which have come practical programs and action. Washington University has now become integrated. The St. Louis public school system has a program of intergroup relations study and practice. The City of St. Louis has a Human Relations Council. One of the five commissioners on the St. Louis Housing Authority is a Negro. St. Louis hotels have become integrated. More and more theaters and restaurants are abolishing segregation. Increasing support is being given to State bills for fair employment practices and for integration in State-supported colleges and public schools. In 1951, the Missouri High School Activities Association voted overwhelmingly to permit Negro schools to participate in interscholastic activities. Within the past two weeks, the Public Service Company has announced that it will employ Negro streetcar and bus operators. Webster Groves recently voted to integrate the community swimming

pool. The new Cardinal Glennon Memorial Hospital will operate on a completely integrated basis. Satchel Paige and other athletes have captured the admiration and respect of many St. Louisans.

I could go on and on, and you no doubt could do likewise. All these changes, and many others we do not have time to enumerate this morning, indicate that St. Louis has reached the stage where talk about good human relations is rapidly being replaced with action—action based on the sound conviction that the time is ripe for living fully our democratic and moral principles.

We will probably never know whether all these developments can be traced to integration in the Catholic schools. There can be no doubt that thousands of St. Louisans—Catholic and non-Catholic alike—were ready long before 1947 to take these important steps. To them, and to all other men and women of good-will, we must pay tribute. However, few will deny that the action of Archbishop Ritter and Saint Louis University provided important leadership which demonstrated that human relations can be practised effectively.

FURTHER PROGRESS SOUGHT

The great progress which has been made should not blind us to the fact that much more remains to be done. But a tremendous start has been made and the ancient argument that "the

time is not ripe" grows weaker day by day.

My final word is this: Look around you to see where further progress should be made. There may be a member of your family—a neighbor, a friend, a fellow worker—who does not seem to have the right attitude. You can help change this situation by a kind word, a courageous action, a common-sense answer to an objection

—these are the little things that prepare the ground for more progress.

Ten years ago, many of the things that have happened in St. Louis would have been declared impossible. Truly, we have witnessed the dawn of a new day. As the sun of justice rises ever higher over the Mississippi, we will become a happier community and can face the future with a clear conscience.



Foundation of Rights

One man cannot long have security in the possession of his rights unless other men seriously take upon themselves the moral obligation of respecting those rights. Through religion alone can there exist any assurance that men will even try to fulfill such obligation. Of this no guarantee whatsoever is to be found in a society dominated by secularism. Man's greatest protection in retaining inviolable his rights to freedom arises from the active recognition of his human dignity. Awareness of this dignity demands that all men, in their cosmic concerns, include God, of Whom man is an adopted son, the Holy Spirit, of Whom man is a temple, and Christ, of Whom man is a brother. In denying such inclusion of God in all human actions, the secularists sweep away the sole basis upon which man is validly accorded his rights to freedom. There remains for secularistic society either intolerable governmental compulsion or inhuman competitive struggle for survival. Either alternative will inevitably weaken and destroy freedom.—THE MAGNIFICAT, Manchester, N. H., March-April, 1953.

Pope of the Dispossessed

EILEEN EGAN

War Relief Services, NCWC

*Reprinted from INTEGRITY**

THEY are so very, very many, these beloved children," said His Holiness, Pope Pius XII in his last Christmas Eve address to the world. He was referring to the suffering peoples of our time. "Our wish and greeting is addressed, before all others, to the poor, to the oppressed, to those who for whatever reason sigh in affliction and whose life depends, as it were, on the breath of hope which can be infused into them and the measure of help which can be procured for them.

"The sorrowful chorus of prayers and pleas for help—far from decreasing, as the lapse of many years since the world conflict gave good reason to hope for—continues to become at times more intense on account of many and pressing wants. It rises towards Us, it may be said, from every part of the world, and rends our soul for all the distress and tears it reveals." Toward the end of his message the Holy Father pointed out that whatever has been given to him by Catholics in more settled areas of the world has been poured out by

him "to help our poor and abandoned children." And he adds: "We have wished to be at the side of the refugees and to help them return to their homes." It is most moving and significant that the Vicar of Christ on earth chose to make his Christmas message a reminder and an appeal to the whole Catholic world on behalf of the needy, the oppressed and the exiled.

The whole pontificate of Pope Pius XII is a proof that the concern of the Catholic Church is for the rejected, the abandoned, the persecuted, those who have not whereon to lay their head.

CHARITY STOREROOMS

Even those who pay a cursory visit to the Vatican come away with a feeling that this center of the life of the Church is a center of the works of healing and help, of the works of charity. Many people remember, of course, the famous treasures of the Vatican and also its great archives. It is also good to know that many of the ancient rooms under the Vatican

* 157 E. 38th St., New York, N. Y., June, 1953.

have been converted into charity storerooms by the present Pope, so that he may personally dispense his charity to the city of Rome and to the world. Into these papal storerooms pour gifts of clothing and shoes from many parts of the world. The Catholic women of the United States have helped keep these storerooms replenished for the past four years by gifts of new garments and shoes for children in need around the world. These women did not want the hands of the Holy Father to be empty when desperate cries for help came to him from many parts of the world.

It is interesting to know that Catholics and non-Catholics from slum neighborhoods, from refugee camps, from tent-colonies of the homeless, write to His Holiness for blankets, for babies' garments, for covering for their children, whenever other sources have failed them. On authentication of the appeal, the corps of Sisters who work in the papal storerooms make up a package containing the items requested. These are then sent out with a little card carrying the blessing of His Holiness in the native language of the addressee. Larger shipments were sent by His Holiness to such countries as Poland, Hungary and Yugoslavia while it was still possible for him to make gifts to the Catholic charitable agencies which once functioned in those countries. Substantial gifts are now being

made by His Holiness to the children of Korea.

THE GENEROSITY OF AMERICAN WOMEN

On several occasions I have seen the Holy Father's storerooms in action, and it is always a joy to realize that the generosity of American women is still active in support of the personal charities of a Pope so anguished by the needs of our time. Once, after a visit to the storerooms, His Holiness received me and asked that I reiterate to the Catholic women of the United States his gratitude for the stream of gifts that reached Vatican City. Answering His Holiness, I told him that the gifts of millions of garments were assurances of the love and devotion that American Catholic women bore for their sweet Christ on earth and that these Catholic women, living in a free land, knew the sorrow of his heart because other Catholic women were cut off from the possibility of any contact with him. His Holiness for a while said nothing and turned his head away. When he turned back, he seemed to have tears in his eyes.

On another occasion the Holy Father received in his private study in Castel Gandolfo the entire group of American Catholic delegates at the first postwar meeting of the World Union of Catholic Women's Organizations. His most earnest counsel to the women of the United States was

to keep alive their concern for the needy of the world and to continue their works of charity.

In 1952 His Holiness wrote a special letter to the women assembled at the national convention of the groups affiliated with the National Council of Catholic Women in which he called them "messengers and promoters of peace" because of their relief programs in areas of tension and unrest.

THE VATICAN

The Sister who administers the charity storerooms of His Holiness is also the housekeeper for the simple apartment of the Holy Father. It is well known that the Holy Father lives a life of the most utter simplicity and poverty within the conventional rigidity of the State of Vatican City and at Castel Gandolfo in the Alban Hills near Rome. His ascetic way of life allows for little sleep and small portions of the very plainest food. His companions at meals are two pet birds who sing to him when he shows them attention and perch silently on his shoulder when he is absorbed.

During the war years the State of Vatican City was a center for many kinds of charity. The Vatican Information Bureau worked incessantly to bring comfort to those who sought knowledge of their separated families, relatives and friends. Vatican City itself was the refuge of many innocent people who would have

been persecuted because of their race or particular beliefs. A noted Italian leftist who was hunted during the war was saved by being hidden in Vatican City until the war was over. This same political leader then began to attack the Vatican as *una potenza estera*—a foreign power—that was having undue influence in the interior affairs of Italy. He was reminded that at one period of his life he was very grateful that the Vatican was a foreign power on Italian soil.

Immediately after the end of the war a Pontifical Commission of Assistance to Refugees was set up, and two special missions to refugees were sent to Germany and Austria to minister to the displaced persons. Among these were priests and laity of various ethnic groups who had been released from concentration camps and slave labor factories. They had been homeless, starved, abused in dreadful human experimentation stations. As large welfare programs for these groups were worked out by inter-governmental and voluntary agencies, the Vatican set up a system of *curiae* to provide spiritual care. A vicar-delegate, with a plenitude of faculties, was appointed for such displaced groups as the Poles, Czechs, Slovaks, Lithuanians, Latvians, Hungarians and others. Bishop Joseph Gawlina, in exile from Poland, was given charge of the very large group of Poles scattered throughout the whole world. Bishop Maximilian Kal-

ler, driven from his See in East Prussia, was made spiritual head of close to 12 million expellees in West and East Germany. Vicar-delegates still function on behalf of the 100,000 displaced persons who cannot emigrate from Europe. Special care was taken that as the more than one million DP's moved out of Europe under IRO auspices a certain number of DP priests would also emigrate to such areas as Australia, Canada, South America and the United States.

"VOTE WITH THEIR FEET"

It was hoped that the end of World War II would bring a period of peace in which the wounds caused to the world by the works of war would be healed. However, such hopes were unfounded, since the works of war remained, especially in such evils as the creation of an Iron Curtain that extends around the globe. All along this Iron Curtain, whether it cuts through the heart of Europe or whether it divides Hongkong from the mainland of China, or whether it makes an artificial barrier across such countries as Indochina and Korea, there is in progress an unofficial plebiscite. In this plebiscite millions of people have "voted with their feet" by leaving behind their possessions on the dark side of the Iron Curtain to join the free world as destitute refugees. In Western Germany alone there are 1.8 million such refugees who chose to "vote with their feet"

against terror. This number is added to the 8 million expellees who were driven from their homes in such areas as the Sudetenland of Czechoslovakia and Silesia at the end of World War II. Inside the European Iron Curtain is the besieged and battered city of Berlin, which has a miniature Iron Curtain of its own. Some 250,000 refugees have crossed this miniature Iron Curtain into the Western sector of the city under Allied protection. No refugee is turned back.

Hongkong is another city jam-packed with destitute refugees. With a million-and-a-half Chinese exiles from the interior, Hongkong calls itself the "largest DP camp of the world." The city of Hanoi in Indochina has about 150,000 refugees from the war action brought by Communist aggression. In Korea about 4 million people are homeless refugees as a result of total war. Other refugees, including the 850,000 Arabs around the Holy Land and the 12 million displaced people in India and Pakistan, have been dispossessed as a result of post-war upheavals and the redrawing of frontiers. It is estimated that around the world, on our side of the Iron Curtain, there are about 38 million refugees at this time.

This group of people can be called a new nation, a nation born of war and persecution, a nation of the help-

less, scattered like loose sand over the face of the globe.

His Holiness has never tired of bringing before the world the cause of this new nation. Whenever a group of lawmakers or of Catholic Actionists come before him, he adverts to these exiles as a challenge to our charity. He challenges not only the response of a universal Church, but the response also of statesmen of good-will everywhere.

When a group of Congressmen, who were studying the problem of the displaced of Europe, came to him, His Holiness said: "The blight of the detention-camps in time of peace, which is the blight of innocent brothers' and sisters' frustrated lives, and the plight of millions who now must answer to the hideous appellation of 'expellees,' are no longer simply a subject for humiliation and regret. There is more here even than a stark challenge to Christian compassion. You have been able to see and judge for yourselves: more insistently than ever at this hour the agony of the so-called 'displaced' is a summons to prompt and responsible community action."

MIGRATION

His Holiness is deeply concerned with the problem of migration, since the dispossessed can only be integrated into normal productive life by being allowed to emigrate to undeveloped areas where there is room for

their skills. Receiving a group of U. S. Senators, His Holiness said: "Yet, it is not surprising that changing circumstances have brought about a certain restriction being placed on foreign immigration. For in this matter not only the interests of the immigrant but the welfare of the country also must be consulted. However, it is not too much, We are sure, to expect that in the process of restriction Christian charity and the sense of human solidarity existing among all men, children of the eternal God and Father, will not be forgotten. Immigration can help in solving one of Europe's saddest human problems—a problem which is being aggravated inhumanely by the enforced transfer of helpless, innocent populations."

When representatives of the Catholic women of the world met in Rome in April, 1952, His Holiness told them that "peace is your mission from God and from humanity." One of the works of peace which His Holiness recommended to the women was the elimination of a cause of conflict by helping to remove the barriers to migration.

His Holiness includes in the group of the dispossessed those people living in overpopulated areas who are prevented from finding useful employment whereby they can support their families. Europe has several such areas, including West Germany, Greece and Italy. Japan and the

area of Hongkong are two such areas in Asia.

Not only by words does His Holiness support the cause of the dispossessed. Under his pontificate the Vatican Migration Bureau was set up, with offices in Geneva, so as to maintain continuous contact with national and intergovernmental agencies dealing with refugees. Through nuncios and apostolic delegates, His Holiness has urged the Bishops and laity of many countries to start programs for the resettlement of refugees. Every such program of resettlement brings real solace to the heart of His Holiness. When the Bishops of the United States set up the Bishops' Resettlement Committee on behalf of displaced persons, Pius XII wrote: "With the help of this committee, you have given careful thought to repairing the ruined fortunes of displaced persons in Europe; so we have been informed and the report has given us much consolation amid the many bitter anxieties that afflict us with grief beyond measure in these troublous times."

ANXIOUS ADMONITION

On receiving a later report regarding the resettlement in the United States, through Catholic auspices, of about 165,000 displaced persons, His Holiness wrote again: "We are confident, moreover, that the Bishops, priests, and faithful of other countries also will be stirred by your ex-

ample and will heed our oft-repeated and anxious admonitions to help their brethren, their fellow members of the household of faith, in their sorrows and misfortunes."

To bring some aid to the hundreds of thousands of Arabs who made an exodus from the Holy Land during hostilities, the Holy Father set up the Pontifical Commission for Palestine. Through this Commission, food, medical help and clothing, collected by the Catholic Near East Welfare Association throughout the world, are distributed to the Arabs in their improvised tent cities in the unprotected desert.

APOSTOLIC CONSTITUTION

On April 12, 1951 Pope Pius XII authorized the foundation of the International Catholic Migration Commission. The Migration Commission has already opened branch offices in Canada, Australia, the United States and various South American countries, and is on the way to becoming an effective agency in helping dispossessed people resettle in new homelands.

A crowning proof of the concern of our present Holy Father for the dispossessed is the Apostolic Constitution dedicated to the Holy Family, *Exsul Familia*, and promulgated in September, 1952. This constitution is concerned wholly with migration and with the millions of migrants of our troubled era. The whole part of the

Church in relation to the migrant is rapidly surveyed and the faithful are reminded of the days when St. Ambrose melted down the sacred vessels of the Church to ransom from captivity the men deported after the military defeat at Adrianapolis. The work of various Popes of other eras of deportation and mass migration are recalled.

This Apostolic Constitution not only stressed the efforts of the present Holy Father on behalf of the deported, exiled and dispossessed, but emphasized the need of greater efforts by the Church as a whole to fulfill its role as fatherland to the persecuted and nationless.

AGE OF THE REFUGEE

Never in history have the innocent been so dispossessed and despoiled as they have in our time. The spectacle of so many guiltless people, even little children, carrying so heavy a burden of suffering, deprivation and homelessness is tragic, but the deeper tragedy lies in the monstrous accumulation of guilt that exists on our planet in this day. This guilt rests with those who drove so many millions to the road of exile, and even to death, in the last two decades. Ever since the Nazi persecution of the Jews ushered in the age of the refugees, barely a generation ago, the Vatican

has raised its voice and has placed its spiritual and moral forces on the side of the driven and the persecuted. In the fourteen years of the pontificate of His Holiness, Pope Pius XII, there has been ceaseless activity on behalf of the refugee. It was significant that during the Year of Jubilee in 1950 many groups of refugees, from many different lands, managed to get to Rome. They knew that their chief friend was the representative of the Prince of Peace, a Prince who while on earth was also a rejected one, "who had not whereon to lay his head." The Church in its marvellous unity has responded, all over the free world, to the insistent appeals of the Holy Father for active help by Catholic organizations to the refugees of all nationalities and all faiths. Until the individual conscience of the millions of Catholics is reached, until the heart's core is touched and moved by the misery and terror of the refugees, the homelessness and the hopelessness of them, the work of rescue and resettlement will be inadequate. Only when the hearts of the millions of Catholics in the free world are on fire with the blazing desire to relieve the plight of their dispossessed brothers, will a massive and concentrated effort come into being, an effort insistently called for by the Vicar of Christ on earth.

Documentation

Correspondence Between President Truman and Pope Pius XII

*With an Introduction by the Honorable Myron C. Taylor, former Personal Representative of the President of the United States to His Holiness Pope Pius XII**

Introduction

FOR ten years, from 1940 to 1950, it was my great privilege and honor to serve as Personal Representative of the President of the United States to His Holiness, Pope Pius XII. For the first half of the period, I acted in this capacity on behalf of President Franklin Delano Roosevelt; for the second half, on behalf of President Harry S. Truman. Throughout the duration of my mission, letters and messages were exchanged from time to time by the two Presidents and His Holiness. This correspondence is of historic importance. I was very happy that five years ago it became possible to make public twenty-seven messages exchanged by President Roosevelt and His Holiness. They appeared in a volume entitled *Wartime Correspondence between President Roosevelt and Pope Pius XII*, published with the approval of President Truman and of His Holiness. I am equally happy that it is now possible to make public in this volume, again with the approval of President Truman and of His Holiness, messages exchanged between them during the years 1946-1949.

The mission began at a time when the United States was still at peace, but when flames of war were already burning fiercely in Europe and in Asia. Faced with this calamity, President Roosevelt, who had always been a firm believer in the potency of spiritual and moral forces in human affairs, appealed to the leaders of all religious faiths in the United States to embark upon a crusade in support of a better world order and for the alleviation of human suffering. As a part of this effort at a spiritual mobilization of free men, the President decided to establish a regular channel

* After this correspondence appeared in a private printing (New York, April, 1953), Mr. Taylor graciously granted us permission to reprint it here. For this courtesy, the CATHOLIC MIND is deeply grateful.

of communication between himself and the head of the Roman Catholic Church. His Holiness, Pope Pius XII readily accepted the President's proposal that his Personal Representative proceed to the Vatican for this purpose, and my first visit to His Holiness followed in February, 1940.

Thereafter, until the end of hostilities, I was at my post on three other occasions for varying periods of time. My work involved not only frequent Papal audiences but also conferences with Vatican officials, and consultations with envoys of other governments to the Holy See and with many other persons, both in Rome and en route. In the course of these visits, it was my duty to communicate to the Pope the views of the President on aspects of world affairs of common interest, as well as direct and authentic information on conditions and developments in the United States. It was equally my duty to report to the President the views of His Holiness and such other information, judgment and opinion as I was able to gather in the course of extensive conferences and consultations.

Two immediate matters were uppermost in the minds of the President and of His Holiness at the outset of my mission. One was an effort to prevent the spread of war to southern Europe. The other was to help alleviate suffering caused by the war. The first of these endeavors proved unavailing, as Mussolini plunged Italy into the war on the side of the Axis. The second remained a constant pre-occupation as the tide of war spread on all sides, and as new and grave problems of mutual concern to the President and to His Holiness arose and called for attention. These problems are described in the volume on "Wartime Correspondence."

I was at my post when President Roosevelt died in April, 1945. His successor, President Truman, asked me to continue my work until the end of hostilities. Thereupon I returned to the United States for a report to the President on my emergency wartime mission.

In April, 1946, President Truman asked me to resume my mission. During the ensuing four years I made six visits to His Holiness. At the beginning of 1950 I found it necessary to relinquish my post and to return to private life.



The general purposes of the mission during the postwar years were fundamentally the same as those that actuated its work during the war years. There was, however, an important difference of emphasis dictated by external circumstances. The great need of the earlier period was to win the war against the Axis and to lay the foundation of a just and enduring peace based on a moral world order. The parallel endeavors of President Roosevelt and of His Holiness were directed toward these ends. The great need of the postwar period has been to win such a peace against the terrible obstacles to its establishment created by the implacable hostility of the leaders of Atheistic Communism to freedom, decency, integrity and all the other essential bases of a Christian civilization.

Throughout both periods, there was also urgent need for work of mercy in alleviating human suffering. There was the task of easing the bitter lot of millions of refugees during and after the war. There was the

great postwar task of providing food, clothing, shelter and medicines for the millions of people left destitute in many parts of war-torn Europe. Much of my time in Italy during the early postwar years was spent in helping, at the direction of the President and with the approval and cooperation of the Vatican, to reorganize the Italian Red Cross and to arrange for American relief. But over and above the pressing humanitarian tasks, there was the overshadowing problem of working for the achievement of a moral world order, which weighed so heavily on the minds of both President Truman and of His Holiness.

The President was as firmly convinced as had been his predecessor that such a world order could be achieved only through a widespread mobilization of the spiritual forces of mankind. On the occasion of my third postwar visit to His Holiness in August, 1947, President Truman issued a public statement, in which he said:

At my request the Honorable Myron C. Taylor is proceeding to Rome as my personal representative for further exchanges of views with His Holiness, Pope Pius XII, on problems relative to the establishment of peace under a moral world order and to the alleviation of the human suffering still continuing in many parts of the world. Mr. Taylor has also been asked to hold conversations with other leaders on similar problems while he is in Europe.

The purpose of these further conversations, as on earlier occasions, is to gather for my guidance and assistance various views and impressions concerning existing conditions affecting peace and the relief of distress, and to obtain the energetic cooperation of all men and women of good-will, whether in religion, in government, or in other activities of life, in the interest of progress toward solution of these problems.

I am seeking by this means a greater clarification of the nature of the vital tasks that confront each of the nations that have pledged themselves to cooperate in the establishment and maintenance of international peace and security and to promote economic and social advancement. I wish to have the benefit of the constructive views and suggestions of leaders everywhere, to the end that the thought and action of the United States as to world affairs may contribute to that moral world order of peace and security and well-being for which we and the other United Nations struggled to victory in World War II.

The President was untiring in his search for ways and possibilities of arousing everywhere, at home and abroad, a militant spirit of moral rebirth as the first essential requirement for achieving a just and peaceful world order. His letters to His Holiness, reproduced in this volume, bear eloquent testimony of his own firm belief in the potency of spiritual and moral values, of his determination to do everything possible toward mobilizing the forces for good that acceptance of these values sets into motion, and of his constant search for help and advice in striving toward these noble ends.

The letters written to the President by His Holiness offer an equally eloquent testimony of the greatness of mind and nobility of spirit of Pope Pius XII. In the dismal days of the war and in the dark days of the postwar era, His Holiness has been a source of spiritual strength and of hope to millions of sorely-tried men and women everywhere, Catholic and non-

Catholic alike. In His messages to the President He expressed Himself encouraged by the steadfastness of America's moral purpose and by the unparalleled generosity of the American people. But these messages also carried to the President the benefit of His great wisdom and of His calm confidence that, under God, the spiritual forces of mankind will triumph over the doubts and confusions and discouragements of these trouble-laden times.

It is impossible to read the messages exchanged between the President and His Holiness without being strengthened in the conviction that faith in God and the spiritual and moral stamina that springs from it are the final and irresistible forces through which truth, and decency, and a just peace will prevail. Only as those forces inspire our minds and hearts will our generation accept whatever sacrifices may be necessary to meet and overcome the forces of evil which today challenge everything that free men and women prize most.

Myron C. Taylor

New York,
December 1, 1952.

I. Resumption of the Mission

A. Letter from President Truman to His Holiness, April 19, 1946

Your Holiness:

On December 23, 1939, my lamented predecessor, Franklin D. Roosevelt, addressed a communication to Your Holiness expressing a desire that "parallel endeavors for peace and the alleviation of suffering might be assisted" and suggested that Mr. Myron C. Taylor be received as his personal representative and be "the channel of communication for any views you and I may wish to exchange in the interest of concord among the peoples of the world."

With your acquiescence Mr. Taylor during the intervening years has continued in that capacity. The high purpose which my predecessor had in mind has been justified. Mr. Taylor's services as personal representative have been of incalculable value. When the untimely death of Mr. Roosevelt imposed the duties of the presidency upon me, I requested that Mr. Taylor remain in Rome until the close of hostilities, after which he returned home for consultation.

I have taken great interest in his report of his many audiences with Your Holiness and have gained much useful information from it.

Although hostilities have ceased peace has not yet been achieved. In too many quarters we witness lamentable conflicts of principle and policy. We must employ every resource at our command to bring to this sadly troubled world an enduring peace and no peace can be permanent which is

not based upon Christian principles. To achieve that holy end I purpose to seek the counsel and cooperation and assistance of men of good-will everywhere. I hold a firm conviction that men of good-will, whether in religion or in government or in the pursuits of everyday life, who are animated by a common purpose—the making and maintenance of an enduring peace among the peoples of the world—all have a contribution to make. I shall seek and carefully ponder the counsel of such men.

Animated by these motives I am requesting Mr. Taylor to return to Rome and to resume audiences with Your Holiness as from time to time may be deemed appropriate.

Faithfully yours,
Harry S. Truman

B. Letter from His Holiness to President Truman, May 20, 1946

Your Excellency:

We are writing to express the pleasure with which We received Your Excellency's letter of April 19 and to thank you for it. In it Your Excellency recalled that auspicious day towards the close of the memorable year 1939, when your lamented predecessor informed Us by letter of his wish to send to Us a personal representative with the rank of ambassador extraordinary. It was a wish dictated by a magnanimous and ardent spirit that yearned to see peace and brotherly love re-established between the peoples of the world, and felt confident that this worthy and challenging cause would be furthered by a sincere cooperation of all God-fearing men of good-will.

Mr. Roosevelt chose as his representative Mr. Myron C. Taylor; and, as experience has shown, it was a very happy choice, indeed. Gladly do We add to that of Your Excellency Our own testimony to the success with which Mr. Taylor has carried out the important mission entrusted to him, and it is gratifying to learn that his services have been found to be so valuable and useful.

Animated by the same motives as your predecessor Your Excellency has now requested Mr. Taylor, to Our great satisfaction, to return to his post. For though the clash of arms has ceased, the world is still searching the horizon for peace. That will be found only in the light of God's revelation given to men through His eternal, beloved Son. A prime task before the world's leaders is to lift the darkness of selfishness, of distrust, of hate and irreligion, and let men see the joyous brightness of the Mount of Beatitudes. Towards the achievement of this task Your Excellency may feel assured of Our whole-hearted cooperation.

As a token of Our esteem and of Our un-ending gratitude to the American people for their prompt, self-sacrificing and constant generosity in coming to the help of their needy and suffering fellowmen throughout the world

We implore on them, on their government and in particular on you, Mr. President, the inestimable blessing of Almighty God.

Pius PP XII

From the Vatican,
May 20, 1946.

II. Toward Alleviation of Human Suffering

A. Letter from President Truman to His Holiness, November 21, 1946

Your Holiness:

In order that he may carry forward his beneficent work on behalf of peace and relief and rehabilitation, I am asking the Honorable Myron C. Taylor to return to Rome as my personal representative to Your Holiness, with the rank of Ambassador.

I am deeply mindful of the anxiety with which the peoples of the world observe the lengthening span of time between the conclusion of military hostilities many months ago and the achievement, still in the future, of peace settlements and of stabilizing adjustment within and among nations after the disruptions and changes growing out of the war. Progress is being made, slowly but surely, toward the solution of these perplexing and difficult—and altogether vital—problems in conformity so far as humanly possible with that justice and morality and due regard for the highest welfare of all which alone can receive the commendation of posterity. Further progress will be made through widening of the areas of agreement and common interest among nations, no one of which can live unto itself alone or can ignore the enlightened opinion of others in matters of world concern.

It will afford me particular satisfaction if You will again receive Mr. Taylor as the channel of communications for views which You and I may wish to exchange in the interest of a stable and enduring peace among all peoples. The attainment of that goal is as dear to my heart as it is to you in your august position and to its attainment I pledge again every resource within the authority of the office which I hold by the will of the people of the United States.

It is my cherished hope that our joint efforts in cooperation with the efforts of men of good-will everywhere will hasten the dawn of the new day of true peace, which will come as the conscience of mankind is heard in the councils of nations, and as the common will and striving of all the world's forces toward peace and well-being are made manifest in the constructive solution of the problems of international relations.

My prayer for those who sow the seeds of peace and for those who reap the harvest is: May God bless the work.

Faithfully yours,
Harry S. Truman

B. Letter from His Holiness to President Truman, December 10, 1946

Your Excellency:

Your Excellency's kind letter of November 21, announcing the return of Mr. Myron C. Taylor as your personal representative with the rank of Ambassador, has been received with profound pleasure.

We bid a cordial welcome once again to Mr. Taylor, and We assure Your Excellency that even in these difficult times, when real peace still seems so far off, We shall continue to do all that Our position allows towards the final realization of a lasting peace for all nations and all peoples, founded, as indeed it must be, on justice and charity.

The noble aims and hopes expressed in Your Excellency's letter are worthy of the Chief Magistrate of so great a Nation as the United States of America. The suffering world has reason to be grateful to the generous-hearted American people for what they have done, at the cost of many sacrifices that are well known to Us, to alleviate the physical and moral hardships that follow in the wake of the tragedy of war and which to a great extent are still with us.

May the Divine Redeemer, the Prince of Peace, the anniversary of Whose birth the Christian world is preparing to celebrate, richly bless Your Excellency and the beloved American people: with bountiful hand may He reward you and them for what has been thus far done and for what will continue to be done in the future in a great crusade for peace.

Pius PP XII

From the Vatican,
December 10, 1946.

III. Toward a Renewal of Faith

A. Letter from President Truman to His Holiness, August 6, 1947

Your Holiness:

In continuance of the exchange of views undertaken from time to time since their beginning, on Dec. 23, 1939, for the purpose of facilitating parallel endeavors for peace and the alleviation of human suffering, I am requesting Mr. Taylor to return to Rome and to resume audiences with Your Holiness at such times as may be found appropriate. These exchanges have already contributed profoundly toward a sound and lasting peace and to the strengthening of the impelling convictions pursued by the peoples of the world in their quest for a moral world order firmly established in the life of nations.

I desire to do everything in my power to support and to contribute to

a concert of all the forces striving for a moral world. Those forces are in the homes of peaceful and law-abiding citizens in every part of the world who are exemplifying in their own lives the principles of the good neighbor, the Golden Rule itself. They are on the farms, in the factories, mines, and little shops in all parts of the world where the principles of free cooperation and voluntary association in self-government are honored.

These moral aspirations are in the hearts of good men the world over. They are in all churches, and in schools. The war demonstrated that all persons, regardless of divergent religious allegiances, can unite their efforts for the preservation and support of the principles of freedom and morality and justice. They must unite their efforts in the cause of enduring peace if they are not one by one to be weakened and rendered impotent at the times of their great need. They have, individually and together, the duty to vindicate, by their thoughts and deeds, the great hopes for which men fought in World War II and the hopes which today all serious-thinking men and women throughout the world know must be attained.

The tasks now confronting us are formidable. The conditions for meeting the heavy problems of war settlement and of new problems still unsolved are accompanied by multiplied discouragements. Unless the moral forces of the world now join their strength, discouragement must inevitably deepen and the strength and effectiveness which thereby would be lost by these moral forces would be gained by those forces which oppose and seek to destroy them. The hopes and ideals of mankind have often been jeopardized by force. They will be jeopardized today by any division of the moral forces of the world, or by any refusal to support and strengthen the hopes and ideals of all mankind.

As the chosen leader of the people of the United States I am privileged to pledge full faith to You once again to work with Your Holiness and with every agency of good the world over for an enduring peace. An enduring peace can be built only upon Christian principles. To such a consummation we dedicate all our resources, both spiritual and material, remembering always that except the Lord build the house, they labor in vain who build it.

Your Holiness, this is a Christian Nation. More than a half-century ago that declaration was written into the decrees of the highest court in this land. It is not without significance that the valiant pioneers who left Europe to establish settlements here, at the very beginning of their colonial enterprises, declared their faith in the Christian religion and made ample provision for its practice and for its support. The story of the Christian missionaries who in earliest days endured perils, hardships—even death itself in carrying the message of Jesus Christ to untutored savages is one that still moves the hearts of men.

As a Christian Nation our earnest desire is to work with men of good-will everywhere to banish war and the causes of war from the world whose Creator desired that men of every clime should live together in peace, good-will and mutual trust. Freedom of conscience, ordained by the Fathers of our Constitution to all who live under the flag of the United States, has

been a bulwark of national strength, a source of happiness, from the establishment of our Nation to this day.

I believe that the greatest need of the world today, fundamental to all else, is a renewal of faith. I seek to encourage renewed faith in the dignity and worth of the human person in all lands, to the end that the individual's sacred rights, inherent in his relationship to God and his fellows, will be respected in every land. We must have faith in the inevitable triumph of truth and decency; faith that mankind shall live in freedom, not in the chains of untruth nor in the chains of a collectivist organization of their lives; faith of such fullness that it will energize men and women everywhere to build with tenacity the better social world order under self-rule.

The times demand faith that is strong enough to struggle if need be for the right, that is able to endure troubles and hardships, attack and even contempt from forces of evil—and able to arise reborn and revitalized from the daily struggle. Faith leads to hope, to determination, to trust in the truth and the good, and to sustained effort to create the kind of peace and well-being sought by humble men and women in all lands and which will ultimately prevail between all nations. Through faith, the purposes of God shall be carried out in the hearts and deeds of Man. I believe with heartfelt conviction that those who do not recognize their responsibility to Almighty God cannot meet their full duty toward their fellowmen.

I have asked Mr. Taylor to convey these views and to say that I seek to cooperate with the efforts of Your Holiness and the efforts of every leader of the world's moral forces. Our common goal is to arouse and invigorate the faith of men to attain eternal values in our own generation—no matter what obstacles exist or may arise in the path.

Faithfully yours,

Harry S. Truman

B. Letter from His Holiness to President Truman, August 26, 1947

Your Excellency:

We have just received from the hands of your Personal Representative, Mr. Myron Taylor, Your Excellency's letter of Aug. 6 and We hasten to express Our satisfaction and thanks for this latest testimony to the desire and determination of a great and free people to dedicate themselves, with their characteristic confidence and generosity, to the noble task of strengthening the foundations of that peace for which all peoples of the earth are longing. As their chosen leader Your Excellency seeks to enlist and cement the cooperation of every force and power which can help to accomplish this task. No one more than We will hope for its success, and for the happy achievement of the goal We pledge Our resources and earnestly beg God's assistance.

What is proposed is to ensure the foundations of a lasting peace among nations. It were indeed futile to promise long life to any building erected

on shifting sands or a cracked and crumbling base. The foundation, We know, of such a peace—the truth finds expression once again in the letter of Your Excellency—can be secure only if they rest on bedrock faith in the one True God, the Creator of all men. It was He Who of necessity assigned man's purpose in life; it is from Him, with consequent necessity, that man derives personal imprescriptible rights to pursue that purpose and to be unhindered in the attainment of it. Civic society is also of Divine origin and indicated by nature itself; but it is subsequent to man and meant to be a means to defend him and to help him in the legitimate exercise of his God-given rights. Once the state, to the exclusion of God, makes itself the source of the rights of the human person, man is forthwith reduced to the condition of a slave, of a mere civic commodity to be exploited for the selfish aims of a group that happens to have power. The order of God is overturned; and history surely makes it clear to those who wish to read that the inevitable result is the subversion of order between peoples, is war. The task, then, before the friends of peace is clear.

Is Your Excellency oversanguine in hoping to find men throughout the world ready to cooperate for such a worthy enterprise? We think not. Truth has lost none of its power to rally to its cause the most enlightened minds and noblest spirits. Their ardor is fed by the flame of righteous freedom struggling to break through injustice and lying. But those who possess the truth must be conscientious to define it clearly when its foes cleverly distort it, bold to defend it and generous enough to set the course of their lives, both national and personal, by its dictates. This will require, moreover, correcting not a few aberrations. Social injustices, racial injustices and religious animosities exist today among men and groups who boast of Christian civilization, and they are a very useful, and often effective weapon in the hands of those who are bent on destroying all the good which that civilization has brought to men. It is for all sincere lovers of the great human family to unite in wresting those weapons from hostile hands. With that union will come hope that the enemies of God and free men will not prevail.

Certainly Your Excellency and all defenders of the rights of the human person will find wholehearted cooperation from God's Church. Faithful custodian of eternal truth and loving mother of all, from her foundation almost two thousand years ago she has championed the individual against despotic rule, the laboring man against oppression, religion against persecution. Her Divinely-given mission often brings her into conflict with the powers of evil, whose sole strength is in their physical force and brutalized spirit, and her leaders are sent into exile or cast into prison or die under torture. This is history of today. But the Church is unafraid. She cannot compromise with an avowed enemy of God. She must continue to teach the first and greatest Commandment incumbent on every man: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength." And the second like unto the first: "Thou shalt love thy neighbor as thyself." It is her changeless message that man's first duty is to God, then to his fellow man, that that man serves his country best who

serves his God most faithfully, that the country that would shackle the Word of God, given to men through Jesus Christ, helps not at all the lasting peace of the world. In striving with all the resources at her power to bring men and nations to a clear realization of their duty to God, the Church will go on, as she has always done, to offer the most effective contribution to the world's peace and man's eternal salvation.

We are pleased that the letter of Your Excellency has given Us the opportunity of saying a word of encouragement for all those who are gravely intent on buttressing the fragile structure of peace until its foundations can be more firmly and wisely established. The munificent charity shown by the American people to the suffering and oppressed in every part of the world, truly worthy of the finest Christian traditions, is a fair token of their sincere desire for universal peace and prosperity. The vast majority of the peoples of the world, We feel sure, share that desire, even in countries where free expression is smothered. God grant their forces may be united towards its realization. There is no room for discouragement or for relaxing of their efforts. Under the gracious and merciful providence of God, the Father of all, what is good and holy and just will in the end prevail.

Let Us assure Your Excellency of Our cordial welcome to Mr. Taylor, your Personal Representative, on his return to Rome; and We are happy to renew the expression of Our good wishes for the people of the United States, for the members of their Government, and in particular for its esteemed Chief Executive.

Pius PP XII

From Castel Gandolfo,
August 26, 1947.

IV. Peace Based on Faith and Will to Freedom

A. Letter from President Truman to His Holiness, March 26, 1948

Your Holiness:

Again the time seems propitious for Mr. Taylor to return to Rome to resume with Your Holiness audiences which have been so helpful in years past. Mr. Taylor's mission, initiated during the administration of President Roosevelt, has been invaluable in the attainment of the original objective—the promotion of parallel endeavors for peace and the alleviation of suffering brought upon the whole world by the ravages of war.

The years immediately behind us have been fraught with difficulties. Although hostilities came to an end, our hopes for an enduring peace have been deferred. But we do not despair. Rather in a spirit of rededication should we renew our labors to achieve the Peace of Christ in a world too long divided by enmity, jealousy and ill-will.

This nation holds out the hand of fellowship to all who seek world

unity under God, the Lord and Father of us all. We cannot—God forbid that we ever could—accept the teaching that religion is unnecessary, that Christianity is untrue. There are in the world today men of many spiritual convictions and religious loyalties and allegiances. Happily they all acknowledge one ever-living and true God. With all such we seek full cooperation in the struggle for peace.

Although we have fought twice in a world conflict in defense of free institutions, we still say with the King of Israel: "Let not him that putteth on his armor boast as he that taketh it off."

We believe sincerely and with every conviction of our being that peace hath victories no less renowned than war. I renew the pledge that I have already made to Your Holiness even as did my lamented predecessor: This nation desires to march forward in amity with all men who unite their efforts to bring the Kingdom of God home to this fair Earth. We shall strive, therefore, with firm faith and redoubled zeal to fulfill the prophecy of unity of world peoples under God who "hath made of one blood all nations of men for to dwell on all the face of the earth."

It is clear from occurrences since the close of the hostilities of World War II that the issues which are unresolved in international life reach to the values and beliefs fundamental to all modern civilization, international friendship and amity, the relations of man to man in society, and the relationship of man to God. The vast majority of the peoples of the world uphold the verities represented in these fundamental values and beliefs. These peoples and their enlightened leaders both in private and in public life, despite the unsettled conditions and the deliberate propagation of human misery for the advantage of a totalitarian minority representing a philosophy of retrogression, have made remarkable progress since the close of the most destructive and disruptive war in human experience. They will now, I hope and pray, make more rapid progress.

These efforts to help themselves and to help each other are being made by states which enjoy liberty, and which therefore live according to the principle of self-determination of their policies and the principle that just government derives its power solely from the consent, freely expressed, of the governed. They are heartening signs that the will to have freedom is strong far beyond the cynical and materialistic calculations of those who elsewhere, in some states, have succeeded in imposing the program of a relatively small number in a state upon the people of that state through subversion, fear and propaganda. It has been the paramount purpose of the people and government of the United States, as it has been the guiding purpose of the peoples and leaders of countries wherever freedom of conscience and freedom of expression are honored, to seek the establishment of a moral world order.

This nation, as a Christian nation, prays that all moral forces of the world will unite their strength and will create by their joined efforts, wherever they can build, the conditions of life and the enduring world peace to which they aspire. Positive and constructive effort to give reality to such purposes and aspirations cannot be deferred.

Faith and confidence will grow as we work and as we achieve. All the innumerable millions of men and women who believe in the dignity and worth of the human person, who treasure and guard the rights with which they are endowed by their Creator, can demonstrate the effectiveness and validity of their beliefs in action. The times require, and their own safety demands, that they do so.

We shall not rest. We shall not tire. The road is not more difficult than mankind has sometimes had to travel in the past. It is beset today with more confusion. To light the way, to focus upon definite steps, to stir to action the determination and will, to build despite obstacles and hampering limitations, to keep the sight lifted to the goal,—these are the immediate needs. They can and they must be met. To this, all who have responsibilities for leadership, and all who have the desire, can contribute. This is the road by which mankind will find well-being, freedom, security and peace, in an enduring world order unshakeably founded upon religion, morality and justice.

Faithfully yours,
Harry S. Truman

B. Letter from His Holiness to President Truman, April 24, 1948

Your Excellency:

The spirit of Easter's glorious festival still hovers over the earth. Following on what seemed a complete defeat before the powers of darkness, the divine triumph burst upon a helpless world and beamed its rays of hope and courage and strength to the extremities of time. That triumph is man's abiding promise of peace; and it is for that reason that the dominant note in Easter's song is peace. It was the Risen Christ's unchanging salutation to His followers: "Peace be to you" (John 20, 19).

Your Excellency's letter, then, which was presented to Us by your personal representative, His Excellency, Mr. Myron Taylor, was all the more welcome for its timeliness. In it is re-affirmed the deeply sincere desire of your people—to whose generosity the postwar world is indebted for so much of its reborn hope in the victory of social justice over the menace of misery and mistrust—for the peace of Christ in the one world which is His Kingdom.

What is of greater consequence and consolation, Your Excellency assures Us anew of your country's resolute purpose to further the establishment of a world order based on due reverence for the Creator of men and nations, and dedicated to the defense of those human rights with which the Creator has endowed each of His creatures unalienably. This is indeed the indispensable, ethical frame-work for the constructive, just and durable peace which is worthy of Christians; and it must be more obvious than ever, in this hour of sharp challenge to enlightened spiritual direction and responsible statemanship, that the sincerity of individual and collective

profession of the truths of Christ's teaching will be attested before men, as it is destined to be judged by the living Christ Himself, according to the consistency of men's public and private action with their beliefs.

The acceptance of Christ commits all men, slowly but relentlessly, to the following of Christ, beyond all compromises, neutrality or expediency, in their legislative halls, their courts, their chanceries and their world parliaments, no less than in their families, their schools and market-place. "By this we know that we have known Him, if we keep His commandments" (I John 2,3). If the convinced enemies of the name and heritage of Christ are happily few as against the vast throng of those who love Him or at least respect His law, may we not trace the reluctance, opposition and obstruction of many others to the building of world peace in His name largely to the false notion that Christianity is a vague and variable formulation of an ephemeral and sentimental human ideal?

As Your Excellency's words clearly imply, tranquility will come to the world only if it agrees to regulate its conduct by the doctrine and law taught by Christ. Consequently the Church, always dedicated to the temporal as well as the eternal happiness of her children, and faithful to that solid body of eternal truth and the sacred code of moral conduct proclaimed for all times and all nations by its divine Founder, cannot but rejoice when with freedom unfettered and sympathetic support she is thus able to point the way to peace,—to the peace won for all men by the Risen Redeemer.

We are pleased to note that Your Excellency, like your illustrious predecessor, has found Mr. Taylor's mission helpful towards the promotion of comprehensive endeavors for peace and for relief to those who continue to suffer because of the ravages of war. We pray that God's richest blessings may ever attend worthy efforts such as these, and that in His infinite pity for His wayward children He may grant them one and all that most precious and longed-for treasure and favor—enduring peace.

In renewing to Your Excellency the expression of Our good wishes, We assure you of our fervent prayers for your personal welfare and for that of the people of the United States of America.

Pius PP XII

From the Vatican,
April 24, 1948.

V. Christmastide, 1949

A. Letter from President Truman to His Holiness, December 17, 1949

Your Holiness:

The summons to peace on earth, good will toward men has come ringing down the ages, giving direction to the thought and the action of every human being whose life is lived according to God's purpose.

The significance of the divine call, personified in the birth and mission

of the Saviour, is increasingly visible in the record of history despite the vicissitudes oftentimes encountered on the long path of the centuries. It is found in the progress that man is making toward a better world. It is found in the humanitarian help given to lighten the burden of suffering wherever it has overtaken men, women and children. It is found in the steady achievement of friendly, mutually helpful relations among most of the world's peoples today, living indeed as good neighbors. It is found in the efforts of these peoples to persuade and encourage the leaders of the few nations not following this path to an enlightened and advancing world order founded on morality, justice, truth and freedom to permit their peoples to live also as good neighbors, and to join with the multitude in striving to build a world wholly and truly at peace.

Would that all of us could at this Christmastide, by meditating on the glorious lessons taught by the life of the Saviour and by consecrating ourselves anew to the service of mankind, again feel in our hearts the inward peace that is the well-spring of the good life—the peace that passeth understanding. To bring a just, enduring peace among all nations remains the great task that beckons still ahead and calls for rededication.

Mindful of its Christian heritage, and of the moral tenets that alone can lead to the Good and the True in the lives of the far-flung community of the nations as in the lives of individuals, the United States gladly rededicates its efforts to the creation of a peaceful and advancing world order. This is my message to You for the most blessed day of the year.

Faithfully yours,
Harry S. Truman

B. Letter from His Holiness to President Truman, December 20, 1949

Your Excellency:

We have just received your kind letter of December 17, 1949, which has been presented to us personally by Mr. Myron C. Taylor.

While once again bidding a cordial welcome to your worthy Personal Representative, We hasten to express Our appreciation of the noble sentiments which inspire your Christmas message.

Your Excellency has appropriately made reference to the great benefits that the birth and mission of the Divine Redeemer have brought to mankind.

Indeed salvation will not come for the world until mankind, deriving its inspiration from the teachings and example of Christ, comes to recognize that all men are children of the one Father who is in Heaven, destined to be truly brothers through union with His Divine Son whom He sent—Redeemer of us all.

Only this brotherhood gives to man, with the highest sense of personal dignity, assurance of true equality—the necessary basis of justice.

Only this brotherhood guarantees the gift of true liberty in the enjoy-

ment of our rights and in the fulfillment of our duties in obedience to the laws given by Almighty God and His Divine Son for the morality and sanctity of human life.

Only this brotherhood inspires, nourishes, revives in the hearts of men that true charity which abhors all oppression and violence, which rises above egoism whether in individuals or peoples, which is able to sacrifice itself for the common good and to give generously of itself to the destitute and to relieve those who are suffering.

These are the foundations upon which must be built the structure of peace—this also a gift of the Divine Saviour—a peace which is real and solid, just and enduring.

Towards the attainment of this peace We have ever dedicated all Our efforts; first that war be averted; later that its destruction and resulting griefs be circumscribed; and now to lessen the sorrowful consequences that still today press heavily on so large a part of the human family.

In this beneficent work of Christian charity We are pleased once again to recall—that it may be recorded to their honor—the cordial understanding and the valued cooperation of the people of the United States. In this generosity so bounteous and spontaneous We recognize with pleasure and hold up as an example to all that good-will which, according to the Christmas message of the Angels, gives glory to God and hastens the coming of peace on earth.

We invoke the light, assistance and blessing of the Christ Child upon Your Excellency's person and work as well as upon all your fellow citizens who courageously strive to find and follow the road leading to a peaceful future for mankind.

PIUS PP XII

From the Vatican,
December 20, 1949.

THE CATHOLIC MIND

EDITOR: Robert C. Hartnett

EXECUTIVE EDITOR: Benjamin L. Masse

With the collaboration of the *AMERICA* staff

EDITORIAL OFFICE: 329 West 108th St., New York 25, N. Y.

BUSINESS MANAGER: Paul A. Reed

BUSINESS OFFICE: 70 East 45th St., New York 17, N. Y.